UNIVERSITY-COMMUNITY PARTNERSHIPS:

AN ACTION-HUMANITIES APPROACH

TO ADDRESSING HOMELESSNESS

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ABSTRACT

This dissertation is a study of the function of the 21st century Canadian university and how it engages with communities and addresses social issues such as homelessness. The study is organized according to four subareas, Research, Education, Advocacy, and Representation and looks at university projects that address homelessness in the context of literature on these subareas and in relation to debates within discourse on institutional theory, 'Ivory Tower' power dynamics, community-university partnerships and homelessness in order to answer the main research question, 'What role should the 21st century university play in addressing issues of homelessness?'

This study uses a mixed methods approach, drawing on scholarly literature, websites, and primary data as collected through a survey sent out to project participants across Canada with a view to presenting the current field of university involvement in homelessness research and activism. Some critical findings that come out of this research are that homelessness-related university projects need to avoid re-colonizing people with lived experiences of homelessness through interventionist, individual-deficit, and charity-model approaches, and should be aware of the danger of oppressive identity categories. The guiding thesis of this dissertation is that in order to address these issues, and to design positive and progressive homelessness-related projects, universities could address homelessness using an interdisciplinary array of resources, taking on an action-humanities approach, which facilitates empowerment of people with lived experiences of homelessness and engages students and faculty in a pedagogy of social responsibility.

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I dedicate this dissertation to my grandparents. I have for a long time benefitted from their strong conviction in the power of learning and the university to make a difference.

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"*As a university, we're not focused on bringing about huge reforms—that's* not our role."

William R. Leahy

"Disenfranchised. Isn't that a wonderful word? Well, that's the adjective that's commonly used by the media, the federal and provincial governments to describe the very people that are graduating this evening."

Bernie Boyd (Humanities 101, Class of 2006-7, Graduation Speech)

CHAPTER ONE

FRAMING THE ISSUE: A CALL FOR ACTION-HUMANITIES

This is the story that prompted this study…

In 1995, Earl Shorris, an American writer and researcher of poverty, started a free university-level course for interested residents of New York City shelters and those with a household income of less than 150% of the Official Poverty Threshold. The course was not focused on helping students attain high school equivalency or develop work-skills or computer skills; instead the course was based on the study of humanities and moral philosophy, with a reading list that included authors such as Plato, Aristotle, Thucydides, and Sophocles.

The story was inspiring, and the questions it raised were intriguing. Why? Why offer a higher education course, when many of the students had not completed high school? Why, when "education policy has leaned in recent decades towards giving students work skills" (Vitello) offer a philosophy course without any practical skills development to a group of disadvantaged, poor and homeless individuals? Why, in an age when surveys have shown that less than 2% of hiring managers are actively recruiting liberal arts graduates (Adams), and the unemployment rate of English Major grads is 9.8% (Donner), would very poor people who are struggling just to make ends meet, take a degree, let alone a single un-credited course, in humanities? Shorris argues that, "The humanities are a foundation for getting along in the world, for thinking, for learning to reflect on the world instead of just reacting to whatever force is turned against you. I think the humanities are one of the ways to become political…to get power" ("As a Weapon").

He argues that reflection and critical thinking through a humanities education that simulates the environment and teaching found in a first-year course at Harvard, Yale or Oxford, (Shorris, "As a Weapon") allows poor people to make 'the leap out of poverty.'

In spite of issues with Shorris' approach, such as addressing homelessness and poverty by linking cause to individual 'deficiencies' (in education and critical thinking) and assuming that there is a 'magic' to higher education, his program had a successful impact on his students' lives and their ability to "leap out of poverty." For his first course, a year after graduation, ten of the sixteen graduates were attending four-year colleges or nursing schools, and four of these ten had received full scholarships. Five graduates were attending community college or working fulltime. Only one was not in school or employed, because "she had been fired from her job in a fast food restaurant for trying to start a union" (Shorris, "As a Weapon"). Since its successful beginning, Shorris' model has become the foundation for an international movement of free higher-education for disadvantaged students, and as part of this movement, a nation-wide, Canadian humanities course, called *Radical Humanities* has been in operation for nearly two decades at the University of British Columbia and for over a decade at other Canadian universities. Like with Shorris' course, the Canadian incarnation offers free university-level humanities courses to homeless and low-income students. A *Hum 101* graduate from UBC says of the impact of critical thinking, "To me, writing has become a way of coping with life. Ten years ago I was living in the streets of the Downtown Eastside, a chronic alcoholic, a drug addict. I started to attend a life skills class at the Native Pride Centre. There I analyzed why I was a drug addict. I stopped focusing on the problem and started looking for the solution" (Isaacs, Humanities 101, "What students and alumni have to say").

Purpose and Methodology

The purpose of this study is to investigate university projects, *such as Humanities 101*, that address homelessness in order to answer the question 'What role should the 21st century University play in addressing homelessness?' and to make suggestions for future projects. This is not a study of homelessness but rather this is a study of the function of the 21st century Canadian university and how it engages with communities and addresses social issues such as homelessness. This dissertation is not arguing that universities can solve homelessness, but rather that homelessness can be attacked from all angles, and universities can provide resource and research supports to address homelessness. This dissertation is first and foremost about the university and its real and potential roles in addressing social issues in communities surrounding the campus. In an interview conducted for this dissertation, Gaetz makes the important point that,

> I think the scholarship, the teaching, engaging communities, using what we can to contribute, not be the solution, but contribute in whatever way we can to solutions, as part of the larger network of people and ideas and types of knowledge… Homelessness isn't necessarily about people not having university education. There are people with university education that are homeless. Homelessness is about a complex array of broader social and economic challenges that produce it; those structural factors are what is key.

This dissertation is asking how universities can use the resources at their disposal to address the structural factors that produce homelessness and to provide individual-supports.

There is very little published on the topic of university projects aimed at addressing homelessness. Therefore, the first part of this dissertation will use archival and textual research and analysis to provide a literature review (Chapter Two) of important themes relating to the *intersection* of homelessness and university functioning and also catalog many projects that are, and have been, undertaken by postsecondary institutions to address homelessness (Chapter

Three). The universities chosen for study have been selected because each one speaks to the role of the university in addressing homelessness. This dissertation will focus on the Canadian context and universities from Canada, with some comparative forays into US projects.

The second half of the dissertation is structured according to case studies on projects chosen from the catalogue for in-depth analysis based on the results from a primary study conducted via survey. This survey was sent out to faculty, students, and participants involved in university projects that address homelessness. Chapter Four analyzes the survey results and the specific projects each respondent speaks about, drawing from relevant theory and measuring each project against individual university mission statements. The final chapter identifies key issues and findings emerging from the research, limitations and suggestions for future research and puts fort an action-plan for creating a university support centre.

Throughout the dissertation, beginning in Chapter Three, the projects and case studies are organized according to four main areas of research: Research, Education, Advocacy, and Representation. Although projects may overlap between areas, each project is associated with one of these main areas. The reasons for organizing the dissertation according to these main areas are to showcase the importance of multi- and inter-disciplinarity in addressing homelessness and to allow for close analysis of program areas and associations between them. There is also overlap in discussion of some major projects in order to delve deeper into analysis and view projects from different angles. The main quest of the dissertation is to look at promising projects from different perspectives in order to come up with a strategy that can then be used by future participants looking to start a project in their community or university.

Terms and Theoretical Framework

As will be outlined below, this dissertation builds its theoretical scaffolding based on the social justice-directed theories of:

- Bill Readings and the tension between the market-driven and social-driven university;
- Susan Finley's theory of 'dialogic pedagogy' leading to a 'praxis of liberation';
- Earl Shorris and Viniece Walker's notion of fighting poverty with knowledge and political engagement;
- Ted Bradshaw's theory of cumulative and cyclical causes (and solutions) of poverty;
- Chantal Mouffe's 'agonistic pluralism;'
- Henri Lefebvre's argument for the 'Right to the City;' and
- Thucydides' notion of moral consideration in political affairs and seeing everyday interactions as political.

There are important terms that need to be defined before going further. In defining these terms, the theoretical framework for this dissertation will become clearer.

Homelessness

In this dissertation, homelessness is partly defined according to the following definition, made in 2012 by the *Canadian Observatory on Homelessness* (COH):

> Homelessness describes the situation of an individual or family without stable, permanent, appropriate housing, or the immediate prospect, means and ability of acquiring it. It is the result of systemic or societal barriers, a lack of affordable and appropriate housing, the individual/household's financial, mental, cognitive, behavioral or physical challenges, and/or racism and discrimination. Most people do not choose to be homeless, and the experience is generally negative, unpleasant, stressful and distressing…
>
> The *problem* of homelessness and housing exclusion refers to the failure of society to ensure that adequate systems, funding and support are in place so that all people, even in crisis situations, have access to housing. The goal of ending homelessness is to ensure housing stability, which means people have a fixed address and housing that is appropriate (affordable, safe, adequately maintained,

> accessible and suitable in size), and includes required services as needed (supportive), in addition to income and supports. (*Canadian Observatory*, Canadian Definition)

This dissertation will also at times broaden its definition to include reference to "poverty," "people living in poverty" and "poverty theory" in order to apply relevant scholarship from this wider field of study to issues of homelessness. This is because some poverty theory responses may be similar and helpful in providing important perspectives on addressing homelessness. This is part of the dissertation's interdisciplinary approach to understanding and addressing homelessness. Different perspectives can allow for new and exciting plans to address homelessness and can fill gaps in understanding.

An important aspect of a homelessness definition looks to causes. The approach to homelessness taken in this dissertation is that although it is understood that structural factors, such as unaffordable housing and a lack of supports, cause homelessness, these structural factors interact with individual factors. As Bradshaw explains, poverty needs to be addressed from a "multifaceted approach" rather than a solution that addresses single factors (i.e. individual *or* structural). Thus effective means of addressing homelessness are interdependent, multifaceted, and person-centred in order to address the complex cyclical and cumulative causes of homelessness.

Community

Sometimes community is conflated with neighborhood and with set boundaries that demarcate some people as 'in' and others as 'out.' In a wider definition, in this dissertation, community means a group of people working towards a common goal. These communities may be linked to a geographical location or a shared set of characteristics. The term is used in a more nuanced sense frequently throughout this study, as "community" is often used within phrases

such as “community engaged” or “community engaged scholarship.” “Community Engagement” suggests a political or social justice motive with the understanding that the community is engaged with by another community, organization or sector. “Community Engaged Scholarship,” for the purposes of this dissertation, specifically refers to engagement with communities by universities and colleges. Community Engaged Scholarship has been defined as faculty “applying their expertise to real-world problems and collaborating with peers in other sectors who also bring their knowledge and wisdom to the table” (Rewarding Community). In this dissertation, Community Engagement and Community Engaged Scholarship are not about the wisdom of the university, but about the sharing of resources between universities and communities to address societal issues and the opening up of the boundary between Ivory Tower and ‘outside’ to invite in individuals and communities from outside (and vice versa).

A helpful term that is coined by Margo Fryer is “Community-University Engagement,” which she uses instead of “Community Engaged Scholarship,” because, as she argues, “it can include forms of valuable engagement that would not be considered scholarship” (qtd. in Fitzpatrick). It is this idea, of community-university engagement or partnership that ideally underscores the understanding of community in this dissertation, and therefore the phrase “Community-University Engagement” will be used throughout the dissertation.

Also, “surrounding community,” as defined in this dissertation does not just refer to those communities geographically surrounding the university, but also other communities that might not be literally around the campus. This includes local, but not nearby, regional, provincial, national, global, and virtual communities. The linking variable is that the communities being discussed are connected to homelessness and poverty and share a common goal (e.g. local

service providers or shelters, or national research networks are both considered to be communities or surrounding communities).

It should be noted that whatever version of community definition, whether as within set boundaries or a strategic alignment of people with a shared goal, community is inherently problematic concept because it suggests greater homogeneity, alignment of value, and shared power than what exists in reality. Communities can sometimes ignore power differentials and can therefore become significant vehicles of exclusionary practices.

University

In this dissertation, the phrase "the university" often comes to stand in for universities and colleges. Thus, the following terms are for the most part used interchangeably: "the university," "universities and colleges," "postsecondary institutions," "the academy," and "higher education." Although it is understood that not all institutions are the same, nor are the faculties, departments, and people working and studying on campuses of the same view and character, the term "university" is at times purposefully personified in this dissertation, and thus seems to stand in for and collapse what is guaranteed to be a large variety of individual beliefs into categories or singular beliefs. This is not to deny that there are differences between universities, colleges, faculties, and members of an institution, but is done at times throughout the dissertation in order to simplify discussion and allow for comparison and association of large scope ideas relating to the dissertation topic (e.g. The Ivory Tower as identifier of "the university"). As some institutional theorists argue, communal-subjectivity, of what an institution is and is not, is integrally involved in institution-making and sustaining. This dissertation works from that perspective, that an institution is not only made and sustained by humans, but that it

takes on human characteristics in that it is alive and changing, and the idealized university can evolve its response to the issue of homelessness by deconstructing itself, breaking down binaries—changing and adapting—in order to become something else. Breit Heiko and Markus Troja (2003), in their discussion of how institutions change, argue that institutions are the evolutionary product of social needs rather than the outcome of consensus by individual actors; and as Heiko and Troja argue, these actors within an institution do not need to agree, nor even have knowledge, of all the details regarding their institution's workings.

Thus, for this dissertation, "the university" is sometimes portrayed as an over-arching institution, with satellite institutions (individual universities and colleges) and actors, which do not always agree with the workings of North American universities in general, but do nonetheless have certain shared characteristics. When referring to "the university" as a monolithic entity, scholars and experts are referenced. Thus, the general understandings of the university as presented in this dissertation are not speculations or opinions of the author, but rather those views expressed in postsecondary discourse. In short, it is difficult to separate the university as institution from its individual members. As with the causes and solutions to societal issues such as homelessness, the structural and the individual are interconnected.

Finally, the tension between market and social-need influences on the university is discussed in this dissertation as a way of not only defining the 21st century university, but also of defining what its role perhaps can be in addressing issues such as homelessness. A key higher education historian and philosopher, Readings, argues that, "the current crisis of the University in the West proceeds from a fundamental shift in its social role and internal systems, one which means that the centrality of the traditional humanistic disciplines to the life of the University is no longer assured" (10). Readings wrote this two decades ago, *around the same time that*

homelessness became endemic. Readings' stance highlights what is at stake when universities neglect their humanities nature in order to optimize finances. However, the very existence of the projects being explored in this dissertation suggests that there is a tension between market and community-service influences working on the university, and the latter can pull the university in a more idealized and empowered direction.

Education

Education, as understood in this dissertation, is based on the theories of Finley, Paulo Freire and Shorris. Finley's theory of "dialogic pedagogy" proposes that a reciprocity between students and teachers (e.g. between a tent city's residents and a university) can bring about a "praxis of liberation" whereby both sides learn and benefit from each other in order to improve their quality of life. Her argument that dialogic pedagogy can impact the politics of homelessness and poverty in North America is given emphasis in this dissertation. Likewise, Freire's focus on informal education as being a potential platform for dialogue and action, in order to bring about societal changes, informs discussion of *Radical Humanities* in this dissertation. His notions of a "pedagogy of the oppressed" or "pedagogy of hope" and the importance of lived experience of students, and his argument that students can develop "conscientization" that can transform reality and form the basis for the understanding of ideal education is discussed in this dissertation. In a similar vein, Shorris' notion of fighting poverty with knowledge is important in defining education, or what education can be. The social-action foundation of these three theorists' ideas is applied to education discourse in this dissertation, but can arguably also be applied to discourse around research, advocacy, and representation. A part of this social-action pedagogy incorporates the necessity for authenticity teaching, defined as incorporating a good understanding of oneself, showing awareness of others as human beings, being concerned with

helping and engaging in dialogue with students, being aware of the context of teaching, and engaging in critical reflection (Cranton and Carusetta 19-20). As Patricia Cranton and Ellen Carusetta argue, authenticity in teaching allows for transformative learning and critical reflection (21).

Another important aspect of the discussion of education in this dissertation relates to the tension between a market-driven university model and free-education, especially for disadvantaged students. Emphasis on economic growth over social welfare, deregulation of economy and trade, dismantling of the public sector, and privatization of institutions are qualities defined as part of neoliberalism. David Hursh argues that "education is being reshaped to support the now dominant neo-liberal economic policies promoted by government and corporations" (para. 1) and that as a result "schools are not evaluated for whether students become liberally educated citizens but whether they become economically productive workers" (para. 6). This, "education efficiency movement," as Hursh calls it (para. 13), has the effect of mass imposition of standards, assessments, and accountability in schools. This dissertation looks at arguments, such as those made by Readings, that "the university is becoming a transnational bureaucratic corporation" (3). However, projects such as *Radical Humanities*, which offer free university level education to those living in conditions of poverty, as well as research, advocacy, and representation projects geared towards community-university engagement, problematize this notion that Readings suggests, that the university is moving away from a humanistic, "University of Culture" towards a "University of Excellence" (11). Especially in terms of education, there are examples that complicate this "reconception of the university as a corporation, one whose function (products?) is the granting of degrees" (Readings 10-11). This dissertation will explore

the nature of neoliberalism and compassionate conservatism as these structure and inform university projects aimed at addressing homelessness.

Democracy

This dissertation argues for a moralistic politics, such as that put forth by Thucydides, which emphasizes the need for moral consideration in political affairs and the importance of introducing moral questions to political action (Korab-Karpowicz 2). As discussed by Shorris, Thucydidian morality does not divorce the moral life from the political life (Shorris *New American Blues* 337); reflection on morality and ethics allows one entrance to political thinking. To enter the public world and practice a moral politics in Thucydides' sense means being political not in the voting sense, but engaging in morally reflective "activity with other people at every level, from the family to the neighborhood to the broader community to the city-state" (Shorris, "As a Weapon"). In this sense, moral politics means seeing everyday interactions as political and thus deserving of moral reflection. Shorris makes his argument for moral politics based on Thucydides' political philosophy and also on the philosophy of the "moral life of the downtown," as coined by Walker (a prison inmate who Shorris interviewed). The "moral life of the downtown" involves introducing people to "a moral alternative to the street," one which involves going to museums, studying "human constructs and concerns," and stepping back to reflect on human morality, politics, and existence (Shorris, "As a Weapon").

This dissertation outlines a specific form of democracy based on Mouffe's agonistic pluralism, which celebrates the dimension of agonism in democratic debate and the conflict based, contradictory nature of pluralistic perspectives (23), emphasizing on-going dialogue and mobilizing rather than stifling passion and emotional investment in issues (26). Foucault

discusses a similar agonism at the heart of the power relationship, one which includes reciprocal incitement and struggle, or a "permanent provocation" (Foucault qtd. in Graham, Gordon and Miller 5). Foucault argues that instead of an "essential freedom," there is only the existence of an essential agonism at the heart of power relationships. Both Mouffe and Foucault reject the notion of consensus, rationality, or even freedom, which might arguably be seen as imposing an authoritarian structure on decision-making and instead explore the notion of perpetual debate and provocation.

This dissertation combines these modes of thinking about politics and democracy, moralistic politics and agonistic pluralism, in order to put forth the argument for a humanistic democracy, one which is focused on the importance of compassion but also passion and agonism in one's everyday engagement with the personal and political elements of their life.

Power

Drawing from Foucault's "Two Lectures" and "The Subject and the Power," this dissertation applies Foucault's concept of subjugated knowledge to homelessness narratives and homelessness-related university projects in an attempt to determine how these newly disinterred knowledges are subject to re-colonization due to the fact that they have been "accredited," "put into circulation" (Foucault, "Two Lectures" 86), and filtered through an academic lens. Foucault also emphasizes the importance of the individual-subject in the functioning of power relations. Foucault suggests that "power applies itself to immediate everyday life which categorizes the individual, marks him by his own individuality, attaches him to his own identity, imposes a law of truth on him which he must recognize and which others have to recognize in him. It is a form of power which makes individuals subjects." Foucault goes on to explain what he means by

subject: “There are two meanings of the word “subject”: subject to someone else by control and dependence; and tied to his own identity by a conscience or self-knowledge. Both meanings suggest a form of power which subjugates and makes subject to.” This dissertation explores both understandings of “subject,” of one being controlled by others and of being tied to an identity, an identity of homelessness.

Judith Butler discusses the political status of identity, stating that “identity categories tend to be instruments of regulatory regimes, whether as the normalizing categories of oppressive structures or as the rallying points for a liberatory contestation of that very opposition” (308). Sometimes the very tools used to fight oppressive power (revealing subjugated knowledges, allowing for identity categories, individual-intervention focused service philosophy) can be used to re-colonize and oppress. Even discourse is double-edged according to Foucault, who famously states that, “discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling-block, a point of resistance and a starting point for an opposing strategy” (“The History of Sexuality,” 101). This dissertation attempts to explore how this identity politic works in university projects that address homelessness.

Another important aspect of power, which is supported and explored in this dissertation, is connected to the concept of Thucydidian politics, in which politics exists in everyday life, in “activity with people at every level” (Shorris, “As a Weapon”). Similarly, Foucault suggests that, “power relations are rooted deep in the social nexus, not reconstituted “above” society as a supplementary structure…To live in a society is to live in such a way that action upon other actions is possible—and in fact ongoing” (“The Subject and Power”). These theories of power, that it functions within day-to-day actions and relationships, rather than part of an overarching

authority, and that people's actions can have impact on others' actions, speak to the tension between structural and individual causes of homelessness. Therefore, this dissertation argues that individual and structural causes have a complex, interrelated impact on creating, sustaining, and solving homelessness. Individual and structural impacts do not make much sense on their own. Fundamental to this theory is Foucault's comment that these power relations are ongoing: in this sense, power is cyclical and cumulative, much like in Bradshaw's theory of poverty.

Empowerment

In relation to power, the theory of empowerment that underlies this dissertation addresses the role of the individual in the face of socio-economic (structural) obstacles. In order to show that the individual, via humanistic education, training, and activism can undergo and create personal and societal transformation, this dissertation draws from empowerment theories of Shorris and Freire. Shorris' "knowledge as a weapon in the hands of poor" and Freire's "conscientization" and "pedagogy of the oppressed" are theories which suggest that education and Knowledge Mobilization, in the hands of individuals and collectives, can result in real social change, and this is argued throughout this dissertation. The link between education, or reflection, and change can be seen in Finley's argument that citizens can engage in a "praxis of liberation" through "public, dialogical reflection, realized in social and collective empowerment, and encoded in both a physical location and a social identity based in love and care" (510). Drawing on specific *Dignity* examples, Finley suggests that this "movement toward self-directed, democratic governance has introduced a new way of life to formerly unhoused persons—and it presents a model for new ways to address poverty and homelessness" (510). This dissertation draws from other examples of democratic practice as a means of achieving individual

empowerment in the face of cyclical and cumulative challenges. Mouffe's theory of "agonistic pluralism," in which true democracy is realized through plural facets engaging in discourse and debate, suggests that conflict and freeplay between multiple viewpoints can allow for a decentering, or deconstruction, of unbalanced power dynamics. It is in this deconstruction of power that the theory of empowerment of this dissertation can be found.

Other important theories of empowerment that this dissertation draws from include bell hooks' critique that the academy neglects to break boundaries, which she argues is needed to allow for empowerment and social justice to occur. Lefebvre's "Right to the City" philosophy, that it should be the right of everyone to engage with public space as discourse, is used in this dissertation as a concrete example of how boundaries can be crossed and power deconstructed in order to promote and create social change. Finally, Finley and Diversi's theory of critical homelessness: that the lived experiences of homelessness need to become an integrated part of academic discourse and that there needs to be a "bridge between homelessness as a personal experience and homelessness as a public issue" (4) is crucial to the understanding of empowerment at work in this dissertation. People with Lived Experiences of homelessness need to have the opportunity to have their voices heard, and this dissertation argues that this chance for the individual to find voice in the face of structural challenges can be empowering, not just for the individual, but also potentially for other marginalized people who face some of the same challenges.

Action-Humanities

Action-Humanities is a term that springs from the term Action Research. Action Research can be defined as a form of inquiry that aims "to link practice and ideas in the service of human flourishing…in which qualities of engagement, curiosity and question posing are brought to bear on significant practical issues" (Reason and Bradbury 1). Action-Humanities includes research, but is more broadly based on the values of Renaissance civic humanism: "the combination of education, ethics, and active citizenship in citizens" in order to create a better community (The University of North Carolina). In this sense, Action-Humanities means addressing immediate social issues using *humanities*. Many of the projects in this dissertation are engaging in Action-Humanities in order to make the university community and those communities surrounding it stronger and more socially conscious. An international education organization for university students and professors, *Humanity in Action*, uses Action-Humanities ideology to promote human rights, diversity, and active citizenship in its students (Humanity in Action, "About Us"). This is done in order to foster dialogue and understanding concerning "the challenges that democratic countries face as they become more diverse societies" (Humanity in Action, "Our Programs"). This focus on dialogue in order to understand diversity as it works in democratic environments is a major part of this dissertation. Another postsecondary organization that is founded on the values of action-humanities is the *Humanities Action Lab (HAL)* based out of The New School, in Greenwich Village, New York City. *HAL* prides itself on resisting traditional postsecondary education by making "the liberal arts and sciences broadly available to the public" (*Humanities Action Lab*, "About"). *HAL* courses put "the humanities in action" through researching, making things, and learning with instructors, professionals, and community

practitioners (*Humanities Action Lab*, "HAL Courses") with an emphasis on "curricula that foster public engagement with urgent social issues" (*Humanities Action Lab*, "About").

Can an Action-Humanities approach be used by universities to address immediate social issues such as homelessness? The following chapters attempt to answer this question through introduction and analysis of theories and project models that can be measured according to their promotion and realization of dialogue, education, ethics, and active citizenship.

CHAPTER TWO

CONCEPTUAL FRAMEWORK:

A CRITICAL AND THEORETICAL ANALYSIS OF EXISTING APPROACHES OF THE ACADEMY TO SOCIAL ISSUE ENGAGEMENT AND HOMELESSNESS

Introduction

In an attempt to discuss the nature of Action-Humanities and how this concept works in university settings, Chapter Two focuses on literature and scholarly research related to the role of the university in addressing social issues, and more specifically to the role of the university in addressing issues relating to homelessness. This literature review helps to situate the research topic (universities and homelessness) within a wider framework of scholarly discourse, while also exploring important concepts in-depth. The chapter is organized according to major themes: Institutional Politics and Policy, Power Dynamics in Higher Education, Civic Engagement Practices in Higher Education and Plans to Address Homelessness. Bolded terms are important "Concepts for University Involvement," which, along with any projects used for illustration, will be taken up again in Chapter Three "Projects Review and Analysis." The questions guiding this chapter are: How do universities operate in regard to community engagement and social justice? What is the role of universities in addressing issues of social injustice in the communities surrounding the campus? And what role should the university play in addressing issues of homelessness? This literature review may seem at times to explore topics not directly related to homelessness, but this is because there is no existing field of university-homelessness projects to review. Therefore, this chapter creates a foundation for this field by drawing together relevant themes with an interdisciplinary and associative intent. These four pillars or themes, which are examined in this literature review chapter: institutional theory, power dynamics in higher

education, community-university engagement, and homelessness are meant to provide context and an analytical edifice for the close study of the projects undertaken in later chapters. Theories and ideas from this literature review will be directly applied to case studies of projects in these later chapters.

Institutional Theory

In order to understand why institutions such as universities behave the way they do, why they may include or not include certain programs and services, it is helpful to look to institutional theory and its evolution over time in order to apply some of these theoretical principles to the actions of universities. Institutional theory looks beyond individuals and organizations in order to explain the workings of human systems on a macro level, and areas of research include study of structures, system, organizations, and formal institutions relating to religion, industry, education, academia, politics, military, and so on. Rod Suddaby points out what he thinks is the best statement outlining the core concept of institutional theory as being,

"The tendency for social structures and processes to acquire meaning and stability in their own right rather than as instrumental tools for the achievement of specialized ends" (Lincoln, qtd. in Suddaby 15). In his own words, Suddaby suggests that the main point of institutional theory is "to understand how and why organizations attend, and attach meaning to some elements of their institutional environments and not others" (15). In other words, institutional theory tries to explain why institutions behave the way they do, whether this be through normalizing actions or acting in irrational ways, and also why institutions take on symbolic life outside, or beyond, that of their material or utility functions. In the early part of the twentieth century, the prominent, founding researchers of modern sociology Max Weber and Emile Durkheim, "spent most of their energy understanding how institutions shape individual behavior and history" (Tang 1). Richard

Scott provides an overview of some of the other major contributors to the field of classical institutional theory, citing such pioneers as Hughes, who introduced institutional theory through a discussion of distinct social spheres (i.e. home, religion, work, etc.), which were based on "social beliefs and socially organized practices associated with varying functional arenas within social systems" (Scott 499) and Selznick, who described institutions as adaptive and survivalist (Scott 493-494). Scott celebrates, but also critiques, classic institutional theorists for their structural-functionalist determinism. He writes that these theorists made a "structural functional assumption that basic needs of survival requisites were set and that the differentiation of institutional spheres constituted an adaptive societal response to these requirements" (500). He is concerned that these theorists spend too much time describing social spheres as distinct from one another and "linking them to specific sets of social requirements" (Scott 500).

Scott's critique of structuralist-institutional theory marks a time when many were asking the same questions of all kinds of theory and finalizing a shift which began in the 60's and 70's towards a post-structuralist understanding of language and systems, one which strived to deconstruct these systems as though they were social texts complicit in creating and sustaining power dynamics. Thus, it was in this context that neo-institutional theory was born, which sought to acknowledge the fact that institutions do not operate in a vacuum, but in the institutional environment, and this environment consists of other institutions and influences. This new perspective on institutional behavior helped to address the core questions of institutional theory put forth by Lincoln, Suddaby (see above) and others: why do institutions act in ways that are irrational or symbolic for purposes other than those linked to material and utility function? In other words, why do institutions make decisions not directly attributable to economic gain? Relative to this study, why do universities, with no benefit to the institution, engage in community-service and sometimes use their resources to address homelessness and poverty?

Neo-institutional theory looks at the multi-faceted survival mechanisms of institutions and the ways that these structures utilize power dynamics to gain legitimacy in relation to their institutional environment. Scott introduces neo-institutional theorists such as Berger, who posited the ability of institutions to create reality (Scott 459), an idea which was also discussed and elaborated on by Myer and Rowan who theorized the existence of " 'rationalized institutional elements' or 'rational myths' " of institutions (Scott 496). Scott goes on to discuss Zucker as one who first examined the conformist nature of institutions (496-497), and following this, Dimaggio and Powell's attempt to distinguish between coercive, mimetic, and normative processes involved in conformity (498). Suddaby agrees that the rise of neo-institutional theory started with three seminal papers: Zucker's 1977 conformist-nature research that linked ideational theorizing with the "microprocesses by which authority becomes institutionalized in organizations" (Suddaby 16); Meyer and Rowen's 1977 paper that looked at how institutions attribute rationality; and Dimaggio and Powell's 1983 paper which proposed that "organizations that adopt a similar structural position in an organizational field will become isomorphic with their common institutional environment" (Suddaby 16). Regarding this latter hypothesis, Suddaby cautions against making the common mistake of misinterpreting this proposal to mean "that organizations become isomorphic with each other and that, over time, all organizations would become identical" and passive to environment pressures (Suddaby 15). However, concerning the operations of universities across North America, it does seem that some postsecondary institutions do become isomorphic with each other in some behaviors, as will be seen in the following section on "Mission Statements." This is not to say that all Postsecondary institutions will become identical, but it does show that certain elements become similar or identical due to pressures from the environment(s), and this can be seen in some ways as a passive response.

However, it is a passive response that is used in order to survive. Using this neo-institutional contemplation of institutions and their relation to their environments, many contemporary institutional theorists became interested in questioning the operations and legitimacy of institutional power. Morphew and Hartley, from a reflective post-structuralist position, state that, "one of the primary points of [neo] institutional theory…argues that an organization such as a university succeeds when everyone inside and outside the organization agrees that it is a university" (458). Here they elucidate the importance of communal-subjectivity in determining and creating institutional identity, something in which Suddaby is very interested. This might in part explain why universities commonly engage in community-university partnerships: these partnerships may work to validate the identity of the university as such from the viewpoint of outside communities that are invited to partner with, but not necessarily join with, the university entity. Drawing on Gagliardi, Suddaby suggests that "companies produce aesthetic or humanistic outcomes as well as economic products" (Suddaby 18). Suddaby questions this further by asking questions such as, "How do rational actors inside economically oriented organizations understand and justify humanistic and aesthetic practices?"(18) He queries that, "If the core of institutional theory is to understand how organizations adopt and justify practices that are nonrational or distinctly separate from obvious economic motivations, why doesn't institutional research take on the host of activities and behaviors inside organizations that are more clearly in the "non-economically rational" or institutional realm?" (18) He uses an aesthetic example, that of Fortune 500 Companies maintaining art collections. However, within the scope of this dissertation, what about university projects aimed at addressing homelessness? Why would postsecondary institutions engage in community-university projects, or host programs (such as *Humanities 101*, *HomeMatch*, etc.) that are primarily dedicated to providing support for street

involved people in the surrounding area, or (as will be analyzed in the next section) make a strong effort to include "serves local area" in their mission statements? Is it because universities need to appear legitimate and useful within their institutional environments? Heiko and Troja explain that "institutions cannot be understood as the outcome of an actual consensus of citizens but are rather the evolutionary product of social needs and societal functions. Actors do not have to know in detail the intentions and convictions of those with whom they interact. Nor do they have to agree with them." This could be interpreted as meaning that institutions work according to the needs and functions of their parts. In this way, actors and areas of the university may be able to pull the institution in a market-driven, or perhaps community-focused, direction especially if this behavior is sanctioned by the institution's charter or mission statement.

In moving towards a postmodern, post-structuralist understanding of universities as institutions, it is helpful to view the university not only as a structure operating according to influences from its institutional environment, but also **deconstructively**, as an institution-as-text. If the university is viewed as a text, as a fluid, cultural object that can be read, interpreted, and connected to outside influences, rather than as a sovereign and complete object, then one can critically analyze it for the conditions of its production. Further, in the spirit of deconstruction (as posited by Derrida), the revealing of these underlying contradictions, ideological workings, and complexities serve a potentially positive and affirmative purpose. This post-structuralist criticism of institutions, and universities in particular, favors the creation of more porous boundaries (and by extension, ***boundary-crossings***). This can be seen in the tendency of some universities to shift focus away from strict disciplinary structuring and toward university-wide interdisciplinarity (which will be explored in more detail below), and as will be seen in the next chapter, "Projects Review and Analysis," towards community-university partnerships that acknowledge the fluidity

of textual and institutional borders. It is through this opening up of institutional composition that marginal spaces, ideas, people, and groups who are caught in the gaps between the established borders (of for example disciplines or societal spheres) can be addressed and seen by institutional eyes. Deconstruction of systems on an institutional level allows for a questioning of the benefit of oppositional binaries such as inside/outside the institution, deserving/undeserving constituents, access to knowledge/barriers to knowledge, powerful/ powerless, and for a questioning of borders between fields of study, disciplines and institutions more generally. Derrida suggests that it is important that deconstruction "practice an overturning of the classical opposition and a general displacement of the system. It is only on this condition that deconstruction will provide itself the means with which to intervene in the field of oppositions that it criticizes, which is also a field of nondiscursive forces" (328). In this regard, deconstruction allows a nondiscursive force to become a discourse; it creates interactive discourse from a non-interactive text, so that the university can become a discursive text (and refutes Foucault's argument that institutions are not discursive). Following this logic, it would negate the power of deconstruction to set up a dichotomy between disciplinary/interdisciplinary, either in creating institutional frameworks or in studying them. Rather, it might be more helpful to view ***interdisciplinary approaches*** as a kind of intertextuality, a process which disrupts the notion of a textual (or in this case, institutional) centre.

If looking at the university as a text, rather than as an institution, this decentering, intertextual process shifts power not from one text to another, or from a university to another organization or institution (i.e. a community organization or group of homeless advocates), but instead potentially transforms the driving force from power dynamics to collaborative partnerships and play. Intertextuality, interdisciplinarity, and coordination become the catalytic

structuring forces that drive the engines of production. As Bakhtin suggests, without intertextuality and/or dialogic freeplay between subjects and idiolects within a text(s), the text is single-voiced. Bakhtin writes,

> Authoritative discourse cannot be represented—it is only transmitted…It is by its very nature incapable of being double-voiced; it cannot enter into hybrid constructions. If completely deprived of its authority it becomes simply an object, a *relic*, or *thing*…there is no space around it to play in, no contradictory emotions—it is not surrounded by an agitated and cacophonous dialogic life, and the context around it dies, words dry up. (533)

In other words, the voice of the other, as well as "the role of the other in formulating discourse" (537), is denied in monologue texts. If postsecondary institutions function monologically, not entering into hybrid constructions with communities, organizations, and people surrounding them, they are responsible for what Bakhtin suggests is the death of discursive context, and by analogy, the community beyond the institution dies. Consequently, if there is "nothing outside the text" as Derrida argues (*Of Grammatology* 159-159), a lack of dialogic life for the university results in its own "drying up" and its own reification or objectification.

An important example of a dialogic relationship between a university and a neighboring community exists between Washington State University (WSU) in Vancouver and *Dignity Village*. In this community-campus partnership, villagers invite university students and faculty to research and analyze their community through ***praxis of liberation*** (which emphasizes action and activism), while the university invites *Dignity* villagers to take free classes on campus. Finley suggests that "Together, through dialogue [between *Dignity* and WSU Vancouver], we have established mutually beneficial goals for our collaboration" (521). Finley argues that *Dignity* liberates itself through this "***dialogical pedagogy***" (510) and foundation of ***reciprocity***, however, it is possible that WSU Vancouver (and its students and faculty, through their identification with

the university) also achieves liberation through this intertextual play, becoming liberated from its status as authoritative text/discourse, and thus "object." By engaging in dialogical pedagogy with community partners such as *Dignity Village*, WSU Vancouver becomes a subject adding its own idiolect to a conversation rather than becoming an object, demanding "unconditional allegiance" (Bakhtin 533).

In writing their history and analysis of the strengths and weakness of institutional theory, Richard Neilson and Filipe Massa take a slightly different approach from Scott's critique of structural-functionalism. They claim that the majority of classic institutional theory begins with and is based on the antipositivist theories of Weber, and that this Weberian basis, in which social sciences and ethics are "mutually inclusive" (Hoenisch, qtd. in Neilson and Massa 136), is important and progressive. However, since the mid 1980s, starting with Dimaggio and Powell, neo-institutional theory and social science research in general, have engaged in what Neilson and Massa call a "separation thesis" (135) which severs ethical considerations from theory. Neilson and Massa suggest that this separation began as a temporary disconnect in order for theorists to legitimize a scientific approach to social sciences research, but they lament that it has become permanent (145). Neilson and Massa call for a renewal of Weberian antipositivism and a subsequent re-joining of ethical analysis with institutional theory in order to improve transparency of motivations for research, widen the range of theory scope and shift research into the realm of practical application and action by encouraging the study of "particular institutional and ethical issues and problems beyond solely abstract theory building, theory testing, and convenience data sampling" (145). Like Weber, Kristeva argues for the importance of interpretation over empiricism. She writes of political interpretation, stating that

> …political interpretation interprets desires; even if it lacks reality, it contains the truth of desires. It is, for that very reason, utopian and ideological. Yet, as in analysis, such an interpretation can be a powerful factor in the mobilization of energies that can lead social groups and masses beyond sadomasochistic access to change real conditions. Such a mobilizing interpretation can be called revolution or demagogy. By contrast, a more objective, neutral, and technocratic interpretation would only solidify or very slowly modify the real condition. (1081-1082)

What Kristeva and Weber (and Derrida and Finley) imply is that the normative function of an all-objective, all-omniscient authority works to neutralize rather than mobilize interpretation, and subsequently neutralizes change. Kristeva takes this further, suggesting that "Academic discourse, and perhaps American university discourse in particular, possess an extraordinary ability to absorb, digest, and neutralize all of the key, radical, or dramatic moments of thought, particularly, a fortiori, of contemporary thought" (1075). Neilson and Massa (and Weber) offer up ethical consideration as the antidote to this neutrality and objectivity. Ethics finds its voice through subjectivity discourse (i.e. the politics of witnessing, testimony, declarations, confession, autobiography and attention to lived experience), necessitating dialogism and therefore is potentially mobilizing. Subjectivity, as an important facet of identity construction, can also serve to liberate the university from its own oppressive identification as "University." As Butler suggests, identity categories are normalizing, and as institutional theorists argue, one of the main functions of an institution is to normalize; perhaps intersubjectivity with other organization and community perspectives can help a university to break free from its identity and the stifling normalization process that holds it together. From the perspective of studying subjectivities and PWLE of homelessness, David Farrugia, in his book *Youth Homelessness in Late Modernity: Reflexive Identities and Moral Worth*, looks closely at how the struggle for subjectivity in late modernity works for young people working to "create a place for themselves in a society that

lacks clear pathways and demands the reflexive mobilization of resources." Farrugia argues that this late modern society, as described above, is "the context within which youth homelessness has emerged." Farrugia argues that "the symbolic economy of youth homelessness constitutes a significant site at which the material inequalities and symbolic hierarchies of the contemporary youth period produce subjectivities, biographies and lives." This importance of the symbolic economy of homelessness comes up again in this dissertation in discussions of representation.

As this brief analysis of institutional theory and post-structuralism suggests, subjectivity and intersubjectivity, through the exercise of inter-community dialogue and ethical science, are integral to the liberation of institutions. By extension, there is an argument for the subjective nature of interdisciplinary research itself; through the lens of personal selection and associations of the researcher who is drawing information from multiple disciplines and through the inherently subjectifying nature of identifying with multiple positions and fields of relevancy, can interdisciplinary research be seen as more subjective than the objective sciences? The next section of this study will examine interdisciplinary discourse and the role that subjectivity plays in determining the ethics of interdisciplinary research and action, and will trouble the binary between subjective and objective as it operates in higher education institutions.

Interdisciplinarity in the University

Interdisciplinarity is important to examine in light of the action-humanities approach called for in this dissertation. Part of this approach promotes the breaking of boundaries between disciplines in order to generate holistic and integrated plans to address homelessness. It is important to keep in mind the role interdisciplinarity can play as a structuring element of the 21st century university. Julie Klein, a preeminent scholar on interdisciplinary discourse, writes that, Since the late nineteenth and twentieth centuries, taxonomies of knowledge in the Western

intellectual tradition have been dominated by a system of disciplinarity that demarcates domains of specialized inquiry. Over the latter half of the last century, though, the system was supplemented and challenged by an increasing number of interdisciplinary activities. This proliferation gave rise, in turn, to new taxonomies that registered expansion of the genus *interdisciplinarity*, propelled by new species of integration, collaboration, complexity, critique, and problem solving (15).

This birth of academic interdisciplinarity coincides with the proliferation of universities in North America during the 1960s, and has increased as a structuring element in universities even more so in the last fifteen years (Martimianakis 7). In her comprehensive literature review and analysis of interdisciplinary discourse, Martimianakis writes that researchers have been grappling with issues relating to defining interdisciplinarity since the 1970s, and she suggests that there are those who question whether it should be defined in the first place (62). As an example of a perspective that resists defining interdisciplinarity, Martimianakis writes that "critical theoretical approaches, which incorporate praxis in their epistemology are employed by individuals who occupy the subject-position of an interdisciplinarian who chooses to work outside the disciplinary boundaries as a form of protest, activism or critique" (51). Some critical theorists have thus adopted an interdisciplinary position as a form of radicalized politics (51) and resist defining it as a means of empowerment. Additionally, when theorists do attempt to define interdisciplinarity, there are major obstacles that make the task difficult, even at the basic level of linguistics. As an example of these definitional issues, Martimianakis quotes Geoffrey Bennington's discussion of interdisciplinarity. He states that, "It can suggest forging connections across the different disciplines; but it can also mean establishing a kind of undisciplined space in

the interstices between disciplines, or even attempting to transcend disciplines altogether" (qtd. in Martimianakis 49). Bennington also suggests that it is the prefix "inter" that causes ambiguity because it means both to bring together and to separate. Thus, ambiguity of definition may always be an inherent part of the discourse. Martimianakis analyzes these debates and others that have developed over the decades and argues that they are in fact part of a larger ontological conflict; she states that, "much of the debate about definition of interdisciplinarity can be seen to be a proxy for a much deeper issue…That is, the scientific, natural, rational and objective are continuously constructed in opposition to the hermeneutical, emotional, spiritual and subjective" (52). Perhaps it is helpful to compare subjective/objective with Klein's differentiation between exogenous interdisciplinarity (which is "knowledge-making that addresses the 'real' problems of society and that demands that universities perform their full social mission") and endogenous interdisciplinarity (which is "knowledge-making that aims to realize the unity of science") (qtd. in Martimianakis 60) respectively. The former produces a form of intersubjectivity that spreads outwards from the university and includes perspectives from beyond; the latter produces intraobjectivity, one which reaffirms and legitimizes the knowledge-making between discipline units inside the university. However, it would draw out the greatest strengths of interdisciplinarity to find a way around this binary and combine the best of both uses of interdisciplinary. The COH, housed at York University, tries to incorporate exogenous interdisciplinarity by addressing real-world problems, such as homelessness, and endogenous interdisciplinarity by unifying the academic field of homelessness research at York and in Canada (e.g. through the online *Homeless Hub* database, matching up researcher profiles, conferences and meetings, etc.). As Levin suggests, Knowledge Mobilization, like that which is being supported by the COH, engages in a knowledge-making that "does not flow in one

direction" (8); it is multidirectional, intersubjective, and part of a larger feedback loop that informs both research and action. This emphasis on action is important: relating back to Kristeva's suggestion that a mobilizing interpretation, one associated with desires (and by extension subjectivity) can "change real conditions" more efficiently than an "objective, neutral, and technocratic interpretation" (1082), it is important to note that there is a difference between knowledge-making and ***knowledge-mobilizing***. The latter implies movement and action, whereas the former is potentially static and works one-way, rather than flowing in more than one direction.

In conclusion, as seen in relation to the COH (and to other networks such as the *Pacific Housing Research Network*), both endogenous and exogenous interdisciplinarities, objectivity and subjectivity, are needed to create mobility and change; the former makes the knowledge, and the latter mobilizes it. Next this dissertation will explore the articulation of the university's subjectivity as it is voiced through the institutional mission statement and discuss whether these statements, like the institutions they represent, serve a normative or utilitarian function.

Higher Education Mission Statements

Expression of Institutional policy can be found articulated in the form of a mission statement, and as "most American colleges and universities cite public and societal advancement as a central feature of their missions" (Furco 375), then it is a relevant question to the study of how universities value (or undervalue) projects aimed at addressing public and societal issues. The mission statement, or statement of intent, becomes the document that speaks for the university or college and acts as the interface between the institution and the public, and arguably, between the institution and its constituents. It is a means of providing the university with a voice so that it can articulate its intent and define itself in a potentially holistic manner.

Thus, it can be seen as a definition of institutional identity. Sometimes it is a true-to-life portrait, vague or deceptive, a wish-list of what the institution hopes to become, an outline of what it once was, or more than one of these things at the same time. In relation to university projects that address homelessness, mission statements can guide research and project objectives as well as funding and persuade students to attend one school over another. Ideally, mission statement objectives geared towards applied-research, action-research, community-service, and social justice result in more projects that address homelessness and poverty. Chapter Four will look closely at the connection between specific mission statement objectives and university projects.

Daniel Lang and Rosanne Lopers-Sweetman assess the style, significance and value of mission statements. Specifically, they examine the form and meaning of mission statements from 32 North American higher education institutions and categorize the different types of statements, their potential utility and the nature and process of strategic planning in general. Drawing on the work of John Sizer, Lang and Lopers-Sweetman outline the steps needed for an institution to formulate its mission statement: 1) Environment Screening, or "systematic examination of the future context" (Lang and Lopers-Sweetman 606); 2) Identify threats and opportunities; 3) Evaluate current programs and critical resources; and 4) Use consensus-building to develop the mission and a means of monitoring adherence to its objectives (Lang and Lopers-Sweetman 606). However, in relation to this last step and the notion of monitoring the actual performance of mission statement objectives, Lang and Lopers-Sweetman point out that mission statements are official and thus abstract, and "many of the decisive elements of institutional choice elude measurable assessment" (604). Subsequently, the statement may become only a statement of aspiration (619), an "expression about the future" (620), one which outlines objectives that are not achievable or achieved. Lang and Lopers-Sweetman suggest that the primary question of the

mission statement, “What is our mission?” springs from implicit questions such as “Whom do we serve? What is our value to those we serve?” (600). This idea of service in itself is significant and brings up other questions that can be applied to the work a university does in relation to homelessness and impoverished communities beyond the campus: does the university strive to serve and assist those inside or outside of it? How does it decipher the needs of those it serves? Does it dictate those needs or change according to the needs of its students and outside community members? Or perhaps the university does not serve, but collaborates and coordinates instead? The answers to these questions differ depending on the postsecondary institution being looked at, and can be explored by looking at the objectives found in individual mission statements.

What is the actual function of a mission statement? Lang and Lopers-Sweetman suggest that there are many varied uses of a mission statement. For example, an institution may benefit from the very process of planning the statement itself in order to re-evaluate its direction (Lang and Lopers-Sweetman 601); it may use the mission statement as a marketing tool to entice interested students, faculty, and grants (612); and mission statements can function opportunistically: “universities may not stand as much for clarity of purpose as they do for deliberate opportunism in the form of vague, shifting statements of purpose” (607). For example, perhaps during times of recession, a mission statement can indicate the institution’s dedication to the wider community, in order to validate the university’s existence in times of need, or universities may emphasize Social Sciences and community engagement to match a rising interest in this subject area. A UK study on changes to student subject choices in response to the Great Recession of 2007 shows a 59.8% increase in students choosing Social Studies subjects from 2009-2010 (Universities UK 19). As a result of this knowledge, universities may revise

their mission statements to reflect current trends in economics and employment and subsequently, student needs.

As there are many functions of mission statements, there are also different styles or forms. Lang and Lopers-Sweetman identify seven types of mission statements: historical-philosophical (based on past and future), action plans (statements of concrete intent), interrogative-optional (offer questions but no definitive answer), scale/capacity (measures the institution's resources), messianic tablets (usually personalized expressions of the president) and anthologies of missions (a collection of objectives from different units/faculties) (612). Thus, while Lang and Lopers-Sweetman argue that mission statements are abstract (604), might lack clarity and represent the chameleon-like nature of the institution (607), and even become manifestations of the fact that "all institutions in a system will continue to gravitate towards homogeneity" (619) as coordinating boards and grants councils "rely on a single institutional paradigm and hierarchical pyramid in envisioning systems of higher education" (619), they also point out that mission statements are quite varied in style and utility. Lang and Lopers-Sweetman do not measure in any quantifiable manner whether mission statements have value; in fact, they argue that it is something that is very difficult to measure.

Morphew and Hartley, likewise, examine the value of university mission statements in order to determine whether they serve a utilitarian or normative purpose (459), but they attempt to answer this question concretely. Morphew and Hartley look closely at three hundred mission statements from US institutions of higher education and code them for the following common elements: serves local area, commitment to diversity, liberal arts, religious affiliation, prepare for world, civic duty/service, teaching-centred, access, a sense of community, values, research, student development, leadership, and rigorous academically (463). "Serves local area" and

"liberal arts" were the two elements that scored the highest in terms of appearing in most of the first two to three sentences of the 300 mission statements (Morphew and Hartley 465). Upon reflection on their findings, Morphew and Hartley conclude that the mission statements are perhaps not being used in a utilitarian manner for the purposes of strategic planning, but are also not being used for strictly normative, legitimizing purposes either. These documents are not simply symbolic artifacts, as they "communicate particular messages, likely to specific and multiple audiences" (467) and are therefore political in nature. They conclude that "mission statements have important legitimatizing roles, both normatively and politically" (Morphew and Hartley 468). Thus, these statements are complex, changing texts of institutional, ideological discourse that carry with them the power of persuasion. However, although Morphew and Harley speculate on the utilitarian value of mission statements, they, like Lang and Lopers-Sweetman, also neglect to evaluate whether the institutions in question followed through on their objectives or measure the actual impact the statements have on students and faculty.

A study done by James Davis et al. goes further than the two previously mentioned papers and measures whether ethical content in university mission statements makes a difference to students by surveying hundreds of senior business students from 16 American universities regarding their perceived character trait importance and character reinforcement. Students were asked whether they believe particular traits (i.e. ethical traits, importance of learning, independence, etc.) were reinforced at their school and how important these traits were to them. Results were then compared to traits emphasized in each particular institution's mission statement (Davis et al. 102-103). Their research indicates that "schools that explicitly stated ethical content in their mission statements do influence student ethical orientation" (99). Interestingly, their research also indicates that there are significant differences between secular

postsecondary institutions and those with a religious affiliation. Mission statement content for religious schools espoused more "heart" traits, values, and ethical behavior (102), and these traits were perceived as being more important to religious school students than secular school students (107). On the other hand, "secular schools' statements emphasize that higher education provides a ***forum*** for all ideas, even those that may run counter to the beliefs and values of the community" (Davis et al. 108). This sentiment was reflected in the secular students' perceived importance of traits (107). These are interesting findings that indicate the correlation of mission statement sentiment to student perception of school identity. However, as the authors concede throughout their paper, this study does not indicate whether the university realizes these traits in its actions, or whether the university drew in students who already exhibited these traits or whether the university instilled them in the students (Davis et al.). On another note, none of the studies mentioned above take into account the perspectives of individuals, groups, and communities residing in the neighboring areas outside the university on the nature and work of the institution.

The mission statement (titled "What makes us stand out") for the Alberta Bible College (ABC) in Calgary, Canada provides evidence for part of what Davis et al. have suggested through their research: at religious schools, traits relating to service and values are emphasized. The mission statement begins by stating that:

> ABC is committed to your education, its usefulness to the church and society we live in, as well as its recognition that lives on the cutting edge of modern educational models seeking to find and develop the skills, knowledge and attitude within our students. This is achieved through linking classroom study with practical hands on experience to deeply integrate knowledge with action. (ABC)

Going beyond the espousal of service traits and ethical behavior, this statement suggests that students will gain practical experience through ***Service-Learning***. It is backed up by the curricula that require students to participate in ministry outreach by volunteering at places in the community in order to attain course credits (ABC). In this example, the mission statement depicts at least a partially true representation of the students' actual experience, although it is sometimes more difficult to find connections between mission statement objectives and actual university practice. Dissonance between what a mission statement, or strategic plan, claims and what a university practices is however, only one example of a troubling use of institutional discourse. Some mission statements and strategic plans might work as justification for opportunistic projects. Take for example the case of the University of Manitoba, Faculty of Dentistry "Drive to the Top Five" strategic plan, "which is executed through a visibility/marketing component and the Nine Pillars of Innovation" (UofM "Nine Pillars"). The university is striving to become one of the top five dental schools in North America within 5 years by combining marketing with the execution of 9 projects, or pillars of innovation. One of these pillars includes a Centre for Community Oral Health, which provides oral healthcare for underserved Winnipeg populations, including urban poor and First Nations. The Niznick Overdenture Program, made possible by a monetary gift from an eminent implant surgeon who has multiple patents on implant technology in North America, is a project created in 2012 that provides experimental implant care for these underserved populations. The Dean of Dentistry, Iacopino, comments on the donation and the Niznick Overdenture Program, stating that "This gift from Dr. Niznick will certainly bolster our 'Drive for the Top Five' Strategic plan and help us to continue to develop our critical 'Nine Pillars of Innovation'" (qtd. in Warren, "Alumnus Delivers"). In this above example, the institution, specifically one of its units, has created a

strategic mission on which it is following through, however, is this follow through at the expense of respect and ethical concern for its participants? The available documents on the University of Manitoba website do not mention or address ethical concerns, such as the fact that the underserved populations that "benefit" from the experimental implant surgery may not necessarily be in a position to weigh the risks involved in the procedure due to their potential vulnerability and need. According to the Tri Council Policy Statement on "Ethical Conduct for Research Involving Humans," vulnerable persons are "those whose diminished competence and/or decision making capacity make them vulnerable [and they are entitled] to special protection against abuse, exploitation or discrimination" (i.6). Has ***ethical consideration*** been subordinated to achieve a strategic vision? Part of the problem may lie in the ambiguity of the Tri Council's definition of vulnerable persons and the nature of the special protection that is to be provided.

York University has made an attempt to clarify and refine the definition of "vulnerable persons" in order to specifically acknowledge people who are made vulnerable through homelessness. The "Guidelines for Conducting Research with People who are Homeless," put together by York University's Human Participants Review Committee, builds on the above mentioned "Tri Council Policy Statement: Ethical Conduct for Research Involving Humans" and draws on the Government of Canada's "Ethical Guidelines for Conducting Research Involving Homeless People." York University's "Guidelines for Conducting Research with People who are Homeless,"

> have been developed in recognition that: a) people who are homeless are by definition a marginalized population that routinely experiences exploitation, and thus are in need of special considerations, and that b) certain sub-populations of the homeless (street youth, the mentally ill, for instance) may present special challenges for research and as a consequence require added protections. These guidelines have been developed in an effort to not only protect human

> participants, but to ensure that research with people who are homeless is conducted in a respectful manner that recognizes the special circumstances endured by people without housing. (1)

These guidelines were made with the intent to mitigate research ambiguities and to address "the need for continuing interpretation and refinement of applicable policies to account for changes in research methods, contexts and cultures" (York University, "Guidelines," 1). This refinement not only addresses that people who are homeless may be vulnerable in ways different from other vulnerable persons, but also recognizes that there are "sub populations" of people who are homeless; thus, under the category of homelessness, there are different ways that people may self-identify. This document, which acknowledges and highlights the importance of nuanced understandings of human participant identities, serves to break down categorical ambiguities into more specific units. "Street-involved youth" is moving towards a more nuanced categorization than "underserved," and thereby focuses on the individual rather than the group, potentially humanizing the participant in the face of sometimes overwhelming institutional research prerogatives. However, although ethical guidelines and nuances in categorization may help in the identification process, there are many people who do not want to self-identify as homeless. This also needs to be taken into account when designing projects and surveys. It was perhaps this issue that motivated the *Niznick Overdenture Program* to avoid using "poor" or "homeless" as identifiers for its clients. "Underserved" may be used as a sign of respect in this case, but while it hides identity, it may also be hiding ethical ambiguity. This is interesting in light of Butler's argument that identity categories can be oppressive; in this instance, a lack of nuanced identity categories can lead to a situation of possible oppression or exploitation.

In Chapter Four, this discussion of mission statements will be taken up in more detail and applied to specific case studies from other Canadian universities in order to explore the relationship between institutional intent and practice. For now, quality assurance directives will

be examined in order to determine if there is a Canadian regulating entity that monitors mission statements and their follow–through.

Canadian University Quality Assessment

Taking into account the need for accountability to mission statement objectives and the power of mission statements to form opinions and attract students and faculty, guide funding, and dictate the level and nature of community-university involvement, one should hope that there is some country-wide entity monitoring and standardizing expectations in relation to mission statement sincerity and follow-through. However, there is no formalized, national accreditation, or quality assurance system for Canadian universities; each institution falls under provincial and territorial jurisdiction (AUCC "Quality Assurance"). Federal involvement in Postsecondary Education (PSE) assessment occurs through indirect funding of "provincial PSE systems through transfer payments, financing research through granting councils, and supporting students through the Canadian Student Loans Program" (Standing Senate 17). Additional national monitoring occurs through membership with the Association of Universities and Colleges of Canada (AUCC), now Universities Canada. This membership, in combination with a university's provincial government charter and a university's self-monitoring for quality assurance (the Institutional Quality Assurance Process), is considered evidence that a university is up to standard (CICIC). Membership with Universities Canada requires that the institutions qualify by passing an application process and meeting 12 criteria, two of which are directly related to mission statements:

> 1) It [the university] has an approved, clearly articulated and widely known and accepted mission statement and academic goals that are appropriate to a university and that demonstrate its commitment to:

- teaching and other forms of dissemination of knowledge;
- research, scholarship, academic inquiry and the advancement of knowledge;

- service to the community. (AUCC "Criteria to become a member")

and

> 2) It offers a full program or programs of undergraduate and/or graduate studies that animate its mission and goals, and that lead to a university degree or degrees conferred by itself or, if federated or affiliated with, or a constituent of a university, by the parent institution. (from AUCC "Criteria to become a member").

Further, the applicant university must include in its application package, "A statement of purposes consistent with the applicant institution's mission and appropriate to an institution of higher education, and an outline of academic and fiscal plans for achieving these purposes" (AUCC "Documents for Member Application"). The latter part of this request is promising in regard to keeping the university accountable to its aims: the university must include their fiscal rationalization. Although this still does not ensure that the objectives will be carried out, it forces the university to deepen their planning and anchor their aspirations in realistic resource options.

This might make the objectives more attainable and thus, perhaps, more consistently achieved. Members that pass the application process must then reaffirm their commitment to quality assurance principles every five years (AUCC "Quality Assurance"). Membership with Universities Canada is the primary national-level agency that ensures that Canadian universities create and maintain mission objectives. However, this membership is not mandatory.

Also at a national level is the Canadian Association of University Teachers (CAUT), which was founded in 1951 (Horn 1-4) and now represents over 68,000 academic staff working at postsecondary institutions across Canada. Although CAUT began with a focus on "nuts and bolts" issues such as salary and benefits for teachers (Horn 12), it now frames itself as "an outspoken defender of academic freedom" that works "to safeguard the freedom of our members

to teach and conduct research unrestricted by commercial or other special interests" (CAUT/ACPPU, "About Us"). The framework for CAUT is founded on their 1967 policy document on appointments stating that "academic freedom…involves the right to criticize the university" (qtd. in Horn 309). Starting with their 1968 "Report on Simon Fraser University," which investigated the "failure of communications" at the BC university, CAUT has investigated alleged breaches of academic freedom many times. A recent report made by CAUT outlines their investigation into allegations that the University of Manitoba economics department was reducing and eliminating "approaches and views outside of mainstream economics…in its hiring and in its curriculum" (CAUT/ACPPU, "Inquiry Finds"). Regarding the inquiry, University of Manitoba president, David Barnard says that "I have stated on other occasions that I believe the greatest threat to academic freedom in Canada is stretching the definition so that the concept becomes so attenuated as to lack meaning and relevance" (qtd. in CAUT/ACPPU, "Inquiry Finds"). In refutation of this, CAUT's chair of the Academic Freedom and Tenure Committee, Len Findlay says that, "The greatest threat to academic freedom in Canada comes from senior managers' attempts to reduce its scope and discourage its exercise" (CAUT/ACPPU, "Inquiry Finds"). As can be seen from this example, CAUT is in many ways a national quality assurance organization that attempts to bring to the surface issues surrounding academic freedom and academic quality. CAUT can be seen to resist what Readings refers to as "The Measurement of Excellence" (a term he draws from a Maclean's article). Readings suggests that the American university borrows the term "Excellence" from the corporate world in order to promote its "products and services" as a business. Readings suggests that "The University is on the way to becoming a corporation" in its application of what Ford Motors calls Total Quality Management (Readings 21). Readings explains how when Ford Motors entered into a partnership with The

Ohio State University, it was to develop what the vice-president for business and administration at the university calls "total quality management in all areas of life on campus" (qtd. in Readings 22). Arguably, CAUT is an organization that is attempting to monitor and expose measurements by industry standards versus measurements by academic standards.

Other governing agencies that monitor university quality exist at the provincial level, and adherence to their standards are necessary for a university to operate and call itself a university. For example, in Ontario, the Ontario Universities Council on Quality (The Quality Council) monitors all universities in the province. The Quality Council operates independently from both universities and the Ontario Government in order to assess the appropriateness of new programs put forth by Ontario universities and to reassess accepted programs every eight years (Quality Assurance Transition 2). Thus, the majority of their evaluation relates to already established universities that are applying for new program approval and to monitoring the quality of individual programs. The only mention of "mission" objectives in The Quality Council's "Quality Assurance Framework" document is under the "evaluation criteria for new programs" section, which states that quality assurance evaluation will assess the "consistency of the program with the institution's mission and academic plans" (8). This is interesting because it shows that university quality is evaluated, at least from the perspective of Ontario's Quality Council, inductively. The mission statement is not assessed and then programs generated to serve it; instead individual programs are assessed against the unregulated mission. Universities Canada on the other hand assesses (and reassesses every five years) the university as a whole, including their mission statements and objectives. This holistic monitoring may also work to encourage and evaluate university-wide interdisciplinary frameworks for research, which are important for creating projects aimed at addressing social issues. Finally, the third means of institutional

evaluation comes internally from the university itself. These periodic quality assurance evaluations include reviews of programs, curriculum, and student satisfaction ("The Role of Universities"). However, for Canadian universities, "internal quality assurance policies and procedures vary among institutions, but they largely centre on academic program reviews that are based on self-evaluation and peer review" ("The Role of Universities"). Like Ontario's Quality Council and the other provincial regulating bodies, university quality control is more focused on program review than large-scope mission statements and the missions' ethical and service obligations to communities outside the university. As seen from an analysis of the policy documents and websites from these Canadian university assessment agencies, there is some initial evaluation by Universities Canada of mission statement content, but it appears that no one is watching to see if mission directives are carried out. Generally speaking, "Canadian universities have a great deal of freedom to establish their own admissions standards and degree requirements and manage their finances as they see fit" (Standing Senate 17). New and emerging frameworks for judging quality of university experience and mission-statement follow-through, especially in relation to service, or Community-University engagement, might help to alleviate unproductive power dynamics. The following section will investigate these power dynamics further.

Power Dynamics in Higher Education

Ivory Tower Mentality

The term "Ivory Tower" has had both negative and positive connotations throughout the centuries, often both at the same time. It was first used in biblical and Greek writings, and was associated with notions of fantasy, illusion and "the imaginatively unreal" (Shapin 1). The Greek word for ivory is *elephas*, and could be a play on the word *elephairo*, which means to cheat or

deceive (Shapin 2). Ivory Tower was not historically identified again until poets in the 1800s used it to mean withdrawal from society in order to "write poetry of the inner life" (Shapin 3). It gained popularity again in the early part of the 20th century in literature. Henry James' novel *The Ivory Tower* suggests that "an ivory tower just means the most distinguished retirement" (qtd. in Shapin 5) and is at times aligned with other art forms which required "solitude, withdrawal, and disengagement" (Shapin 5) for their creation. As Shapin suggests in his comprehensive history of the term "Ivory Tower," "Retreat could be a bad thing but it could also be a good thing" (5). This sentiment is echoed in the conflicting North American depictions of Ivory Tower in media and art. As WWII approached, connotations surrounding the term increased in negativity as artists were persistently drawn from their "Ivory Towers" due to a "political, moral and artistic obligation to fight fascism" and be active participants in life (Shapin 9). However, there were still some defendants of the Ivory Tower. E.M. Forster argued that such a space allowed for perspective and thus contributed to civilization. Isaac Goldberg, in 1936, suggested that "Ultimately, the man in the ivory tower and the man in the street…the fact that these are both largely mythical creatures…meet upon common ground, often in the same individual" (qtd. in Shapin 13). Regarding identity politics, one is never simply a type, such as homeless person, or Ivory Tower person. Instead, these are potential psychological and physical spaces or phases that a single individual can identify with at different points in their life, perhaps even simultaneously. Harvard President James Conant, in 1939, suggested that "The Ivory Tower was not a place; it was a phase, a moment in the making of knowledge and virtue" (qtd. in Shapin 15).

The university's identification as Ivory Tower, or its association with the figure of speech, began in the second half of the 20th century at around the same time "the genre of the 'leaning Ivory Tower' was becoming an institution" (Shapin 23). Thus, the term may have had

negative connotations from the start. This was not only the case in wartime North America, but in the post-war period and increasing throughout the 60s and 70s across the world there was a growing critique of the disengaged university. A specific and high-profile example of this critique of disengaged academia, what could arguably be seen as an example of the conflict between theory and praxis, took place in Germany, where Adorno was harassed by student activists "who had grown increasingly impatient with their theoretically minded teacher's reluctance to engage in street interventions and other forms of political activism" (Richter and Adorno 12). However, Adorno defended his position as theorist rather than political agent, stating that, "I am not at all afraid of the term 'ivory tower.'" (Adorno, qtd. in Richter and Adorno, 15). In fact, Adorno argues that the Ivory Tower can be a powerful site of activism, even without its inhabitants having to go down to street level. Adorno goes on to suggest that as a Critical Theorist, it is not his intent to tell people how to act, or what praxis to undertake: "In response to the question 'What is to be done?', I usually can only answer 'I do not know.' I can only analyze relentlessly what is" Adorno argues (Adorno, qtd. in Richter and Adorno, 16). Adorno elaborates on this defense, suggesting that although he is not directly involved in praxis, some of his philosophy has entered public consciousness and therefore may indirectly work as a catalyst for change. This idea is arguably a result of the Frankfurt School's decidedly critical attitude towards the positivist approach to knowledge dissemination and justification, at a time when "the very concept of knowledge was reassessed in the direction of what could be called interactionism" (Husen). This type of interactionism can play out on a symbolic-philosophical, rather than empirical, level in Adorno's worldview. He discusses this in his continued defense of "ivory tower" academics, stating that "Philosophy cannot in and of itself recommend immediate measures or change. It effects change precisely by remaining theory. I think that for once the

question should be asked whether it is not also a form of resistance when a human being thinks and writes things the way I write them. Is theory not also a genuine form of praxis?" (Adorno, qtd. in Richter and Adorno, 19).

At Home/Chez Soi does employ persons with experiences of homelessness as peer support in addition to including qualitative research drawing from the stories and viewpoints of PWLE of homelessness. The project is responsible for wide-spread policy and practice transformation. However, what about studies which aim to change policy but fall short of this objective? And although Adorno's theory has arguably entered consciousness on a large scale and is thus potentially a form of praxis, what about lesser known theorists who have had little or no impact on political thought or government policy? Are they then labeled as disengaged, unaligned with praxis, and the bad kind of Ivory Tower workers?

Gaetz suggests that researchers should be able to research whatever they want ("Personal Communication"), but also knowing how to make an impact on practice, if desired, can be important. Going beyond qualitative/quantitative and theory/praxis binaries, some researchers focus on the importance of "research impact," the ability of research to make an impact, in academia and beyond. Gaetz discusses the importance of creating accessible, impactful research and fostering a strong link between research and practice through the use of "design thinking" (Gaetz, "Knowledge Mobilization"). Gaetz argues that there are "profound limitations" to the traditional model of knowledge dissemination (e.g. through scholarly conferences and publication in scholarly books and peer reviewed articles) "that create barriers to access for non-academic audiences" (Gaetz, "Knowledge Mobilization"). Gaetz suggests that use of design thinking techniques like open-access publication, plain language, engaging narratives, infographics, blog posts, promotional videos, and social media uses the "notion of 'layering'."

Easily consumable information is “at the top” (e.g. Tweets); short pieces which introduce highlights of the key message are beneath (e.g. blogs, infographics, video); beneath these are executive summaries and toolkits, and finally, the full book or report (but with infographic design within it) (Gaetz, “Knowledge Mobilization”). Gaetz writes that “the graphic design of all our [COH] research outputs are carefully considered as a means of engaging audiences in order to draw attention to and highlight the work, and to emphasize key research results and messages” (Gaetz, “Knowledge Mobilization”). Gaetz argues that the process of creating and disseminating knowledge can and should encompass “engaged scholarship, networking, and innovative dissemination practices” (Gaetz, “Knowledge Mobilization”). Using these principles, knowledge can be circulated outside of the “ivory tower.”

Other scholars have looked closely at research impact in order to determine how research gets used by policymakers and others outside the academic environment. Nutley et al. argue that beyond direct impacts (to policy and practice) research can have indirect impacts, for example “through conceptual applications that begin to reshape thinking and policy problems” and “in the broader assimilation of research ideas, theories and concepts into discourse and debates” (2). This takes into account indirect uses of research. Carole Estabrooks coined three distinct concepts of research use, symbolic (persuasive), conceptual (indirect), and instrumental (which implies direct, “concrete application of research”) (283). Nabil Amara et al. talk about the relationship between these uses. After surveying 833 Canadian Government officials, Amara et al. determined that the three types, symbolic, conceptual, and instrumental, are used simultaneously and that conceptual is used the most and instrumental the least. These findings suggest that conceptual use of research, much like that which Adorno celebrated, is in fact the primary use of research. This means that even if the outcomes of research projects does not

directly inform policy, research still matters. Derek Bok, in his book *Beyond the Ivory Tower: Social*

Responsibilities of the Modern University, suggests that "we must acknowledge that our commitment to free speech is more a matter of faith than a product of logic or empirical demonstration. It is always possible that the exercise of this liberty will produce mistakes and misperceptions that will mislead the public and actually result in harmful policies" (1). These complexities regarding the ethical nature and fundamental use-value of academic research may produce anxiety, censorship, and reluctance on the part of academics to engage with matters of a socio-political nature. However, as is the case with Adorno and many others, it may also create motivation to follow this path through a belief in research and knowledge-production as praxis.

Adorno's celebration of knowledge-production as a form of praxis in itself is one that has informed the defense of the "Ivory Tower" over the last few centuries. However, its defense has gradually come to embrace the idea of balance: balance between theory and praxis (Shapin 15). To illustrate this balance, Shapin quotes Forster as saying that, "Both engagement and Ivory Tower detachment 'contribute to civilization.' When the public and private can be combined, and place can be found in the industrial and political landscapes for these symbols of personal retreat, Ivory Towers, the foundation of a New Humanity will have been laid" (qtd. in Shapin 13). This process of finding a balance between theory and praxis may also be one of the university, and its members, assuming an appropriate and effective role concerning community-university projects. Tom Heaney asks, "Can a university stay in the background and take sides at the same time?...[The university] must be circumspect in its encounters with the community, measured in its response to latent conflict, and balanced in its allegiance to factions within a divided community" [41]. Although Heaney and others at times personify the university, and

describe “the university” as being a monolithic entity, it is impossible to separate the university as institution from its individual members: the structural and the individual are interconnected. Thus, if the university takes on a balanced approach, combining theory and praxis, this is to say that certain individuals who are representing the university are taking on a balanced approach.

Heaney gives an example of this balanced approach: *Dearborn Homes*. *Dearborn Homes* is a public housing development which asked the University of Chicago for assistance with generating a feasibility study to examine whether residents could take over management of their development. Heaney, a researcher from the University of Chicago, started up a participatory research project that involved residents learning from residents from other developments that had successfully taken over management. *Dearborn* residents researched, documented, planned steps and a timeline, wrote up a feasibility blueprint, identified resources and skills at their disposal and those required, and were trained in accounting management, security, and maintenance. Meanwhile, *Wentworth Gardens*, another housing development about one mile from *Dearborn Homes*, also approached the university for help with creating a feasibility plan. In this example, a more academic approach was used as faculty and staff researched and wrote the feasibility study for the *Wentworth* residents. Two years later, both developments were resident-managed, but while *Dearborn* employed fellow residents to manage the development and were still using and updating their blueprint, *Wentworth* had hired a managing agency to run the development. As Heaney suggests, “Honoring the independent ***agency*** of democratically controlled communities is the only sustaining gift the university can bring to its neighbors” (42). This relationship of give-and-take with campus neighbors becomes the focus of the next section.

The Market-Influenced Tower: The University as Broker

After WWII, the US military-industrial-academic-complex (a term coined by Senator J. William Fulbright) that had been put in place to turn Ivory Towers into instruments of war,

continued in the evolution of the Ivory Tower into entrepreneurial institutions (Shapin 23). Mirroring the transformation that occurred during the war, one way for the university to avoid retreat, disengagement, and association with these negative Ivory Tower connotations was to align itself with the market and needs of the commercial and government sectors, a process that, according to the following scholars, has become increasingly widespread across North America since WWII. Bok comments on this alignment with commercial and government sectors, writing of "the closer contacts that have developed between university faculty and the outside world." He goes on to say that, "Fifty years ago, scholars rarely received federal research grants, spent little time consulting in corporate offices or government agencies, and…professors were largely independent of the outside world" (Bok 24). Now that the Ivory Tower has aligned itself with "government patrons" (Bok 24) and the outside world, "we must "accept the fact that as the research university has grown in influence, a measure of scholarly independence has been lost" (Bok 26). Readings expresses a similar view, that corporate-influences are ruining the university. He argues that a prominent discourse of a "pursuit of excellence" is indicative of the market driven university and that this "University of Excellence" has replaced the "University of Culture" (10-11). He argues that the university has been reconceived "as a corporation, one whose functions (products?) is the granting of degrees" (Readings 10-11). Michiel Horn, at York University, also expresses concern over loss due to these corporate-university relations; for Horn, it is the loss of academic freedom. He writes that,

> An excessive vocationalism, the pursuit of useful skills at the expense of other goals, threatens academic freedom…No less dangerous, though, is the current tendency to defer to the wishes of the corporate world. This threatens a fundamental university objective, one that academic freedom is meant to protect, namely, the disinterested pursuit of knowledge. (338)

He explains that the process by which this happens is that 1) some academics propagate economic systems they favor, in the name of academic free speech, and "no powerful person challenges the right of academics to *advance* the claims of corporate capitalism" and 2) "the university itself plays a role in advancing a business agenda" (Horn 338). An example, in which the second process is fulfilled, occurred at the University of Calgary. Dean of General Studies, Robert Weyant, criticized the university for an increasing closeness with the corporate world, saying that university administrators were adopting "a whole body of corporate jargon and corporate values" (qtd. in Horn 336). Weyant was concerned that even though the university resisted provincial government interference in the past, they were now rushing "into relationships with private corporations, apparently with little thought being given to the loss of autonomy that these relationships may involve" (qtd. in Horn 336). Another example, which showed both the individual and organizational advancing of a corporate business agenda, was discussed above: The University of Manitoba's School of Business would not support the teaching of alternative economic theory. Individual professors propagandized the economic systems they favored while the university (as represented by its president) generally supported this process (CAUT/ACPPU, "Inquiry Finds"). Horn recognizes that administrators are sensitive to allegations that corporate-university relations can compromise academic freedom and autonomy. However, Horn suggests that even though articles on university-corporate relations often cite an administrator who denies that corporate funding effects university autonomy, and even though university fundraising efforts include affirmations that academic freedom is secure, skeptics argue that there are in fact certain obligations on the part of the university to research and focus on certain areas rather than others due to funding. Horn points to Ernie Lightman, an affordable housing researcher at the University of Toronto, as pointing out that strings are hidden

and that funds are often donated with a specific purpose in mind (Horn 338). Inclusivity, both in members and in research focus (through projects such as those discussed in this dissertation) may be one way to remain free and autonomous in spite of corporate interests.

Some scholars feel very strongly about this perceived or real increase in corporate-university relations, suggesting that it harms the very nature of democratic procedure at these institutions, thereby ruining any chance on the part of the university to create social change. Dianne Ramdeholl states emphatically, that, "Now added to the ivory tower is the market-driven tower that many have called the most dangerous ideology of the current historical moment. By sabotaging contradictions between democracy and market fundamentalism, and by dismissing social visions as hopelessly out-of-date, theoretical paradigms linking learning to social change have been destroyed" (1). This is a strong statement, but may have some validity, as the sabotage that Ramdeholl speaks of may be due to a lack of diversification in civic loci. Shapin discusses this, writing that,

> The market belongs to the civic condition, and when you say that inquiry should connect itself to the market you are indeed doing something recognizably similar to the 1930s plea for political engagement and social responsibility. But where the market was once one civic locus among others, in current criticisms of the university and intellectual practices it now appears as almost the only place. The market is treated as if it were the civic state; there is no space which is not part of the market; refusing assimilation to the market, the Ivory Tower is made to seem unsociable. (Shapin 26)

Although the university is inevitably a player in the civic/market state that Shapin is discussing, there are ways in which these institutions can engage with the market but also remain apart from it (or at least to manipulate the market to work for more humanistic ends). For example, cost-benefit analyses were originally developed to evaluate weapons systems in the 1950s, and it was "later applied to the assessment of social programs [and] has come to define current discourse about homelessness and how most effectively to deal with it" (Bateman ii). The *At Home/Chez*

Soi uses cost-benefit analysis and evidentiary research data as one tactical argument to prove the financial success of the Housing First model and thereby engages in a "science of the market" in order to achieve humanistic ends. Likewise, the *Home MATCH* program at Cape Breton University works with the housing market in Cape Breton in order to liaise with owners of vacant properties and buyers (agencies assisting people at risk of homelessness), calculate costs and draft business plans, and "advise agencies and organizations of the ongoing costs and potential income generated from properties once renovations are completed" (*HomeMATCH,* "Services"). *HomeMATCH* works as an intermediary between government and agencies that serve people at risk of homelessness: they serve to ***link up resources*** by matching up suitable, vacant properties with agencies who can transform these properties into decent, affordable housing. Additionally, *HomeMATCH* (and Cape Breton University) serves as a "receptacle" (*HomeMATCH*) for advertisements and donations of properties and funds. These are just a few examples of homelessness related community-university projects in which the university acts as broker, or intermediary, between the market and agencies working in the interest of addressing issues of homelessness. This brokerage is one way to negate the "sabotage" of contradictions between democracy and market fundamentalism of which Ramdeholl warns.

Democracy and Power in the Ivory Tower

This adherence to principles of democracy is not always easy or achievable. Ira Harkavy and Hartley discuss the university's "struggle to achieve transformative democratic practice..." ("Issue Editor's Notes" 1) and suggest that, this "requires...overcoming traditional ivory tower thinking and doing; developing creative, comprehensive approaches; and engaging in long-term democratic, collaborative work" (Harkavy and Hartley, "Issues Editor's Notes,"1). Harkavy and Hartley, writing in 2009, suggest how universities are attempting to overcome obstacles to

democratic practice; they write that, "Over the past two decades, many colleges and universities have been experiencing a renaissance in engagement activities. Universities, once ivory towers, have increasingly come to recognize that their destinies are inextricably linked with their communities" (Harkavy and Hartley, "Executive Summary" 3). This idea of engagement, one which is also discussed by Bok and Shapin, offers a means for postsecondary institutions to find balance between Ivory Tower theory and praxis and market-driven and social needs influences. As 1939 Harvard President Conant suggests, "Universities were not Ivory Towers…but they had that aspect within them" (qtd. in Shapin 15). This embrace of the Ivory Tower within and the community without, the intertwining of the tower and the streets, is also a way to adhere to university mission statements, as pointed out by Ernest Boyer, the former president of the Carnegie Foundation for the Advancement of Teaching, and by many others. Boyer argues "that the doors of the ivory tower ought to be opened onto the wide avenues of the community-not merely because it is laudable, but because it is a superior means of fulfilling the university's mission of teaching and research" (qtd. in Harkavy and Harley, "University-School-Community," 9). The University of Windsor's *Downtown Campus Project* is attempting to open the doors of its Ivory Tower "onto the wide avenues of the community" through the university's purchase and renovation of two downtown Windsor buildings as part of an attempt to make these spaces both part of the campus and part of the town. These buildings will be part of the campus, but will also be accessible to downtown communities and social agencies, so that the university can create sustainable partnerships with these agencies. Likewise, in Vancouver, the University of British Columbia has obtained new campus/community buildings in the Downtown Eastside for their *Hum 101* program, which invites people with experiences of homelessness onto the campus in order to take free university-level humanities courses. *Project Homeless Connect* in

Ottawa opened up its campus to host the one-day event on its main hill. These actions, on the part of community-university projects, engage in what Henri Lefebvre calls "***The Right to the City***." Through "***urban reform***" a "strategy of urban renewal becomes 'inevitably' revolutionary" (Lefebvre 154). These examples of campus-urban reform open up the Ivory Tower and blur the lines between the university and the community. This provides one method for becoming more democratic and collaborative: institutions can act less like institutions and more like communities or local social groups.

In order to become more like communities and less like Ivory Towers, a decentering of the Tower needs to take place. Selvaraj makes a key point, "that a simple and straightforward way to decenter the ivory tower is to act on the understanding that knowledge creation does not only originate within the academy" (31). Selvaraj has been involved with an action-based realization of this sentiment through her involvement with movement-based learning, radical adult education, and critical consciousness creation for many years. She started in this direction as a student, antipoverty activist at Penn State University. The student organization she belonged to bridged the university with community service providers in a collaborative spirit in order to address issues of poverty and homelessness. The collaborations undertaken by this antipoverty student organization and the community are called by Selvaraj "projects of survival" (28). They include forging relationships with the community, gathering food donations, caring for children, participating in education and strategy sessions, facilitating housing takeovers, setting up tent cities, and "working with human rights lawyers to sue the United States for economic human rights violations" (Selvaraj 27). After completing her undergraduate degree, Selvaraj continued her activism outside the university by participating in the creation of the "*University of the Poor*" (Selvaraj 29, italics not in original text), a coalition of schools, colleges, social workers, artists,

religious leaders and media professionals which acted to "collectively study, share and reflect on experiences and strategies emerging across the country" (29). She explains that, "these were collaborations between low-income people's organizations and people in various professions developing educational components to accompany organizing efforts, created in the interest of low-income people" (Selvaraj 29). Therefore, in a way that explicitly challenged the sovereignty of the university, Selvaraj and "*University of the Poor*" colleagues found a way to decenter the Ivory Tower through a theory and practice that attempted to show that knowledge creation and the power it generates can originate outside the traditional, normative university sphere. Selvaraj comments on the importance of decentering, writing that "the history of the housing takeover is a story from the margins" (32) and recalls a phrase she heard among antipoverty activists in Philadelphia in the 1990s: "movements begin with the telling of untold stories" (26). Not only is her article "The Decentering of the Ivory Tower" told in story format through the voice of a self-professed marginalized person (Selvaraj 25), but the socio-political movements she speaks of, which produce ***awareness-advocacy*** on a national scale, were based on telling the stories of marginalized poor and homeless individuals. Juanita Johnson-Bailey, working as a postsecondary educator, also writes about how she embraces a decentered self and a decentered workplace (the university), basing her philosophy on "the belief as set forth by Derrida (1978) in his essay "Structure, Sign and Play in the Discourse of the Human Sciences," that the centre is not a fixed locus but one of function" (15). Thus, again, a deconstruction of the university, a decentering of its symbolic centre (the Ivory Tower), the understanding that knowledge does not originate in academia, and a movement towards a more communal and collaborative, centerless system may allow the university to become more democratic in its functioning.

The above examples (of the University of Windsor's *Downtown Campus Project, Hum 101,* and the *University of the Poor*) in fact go beyond analytic deconstruction and exhibit a deconstruction in action, as the university-as-text is decentered and made part of multiple communities outside the campus. Derrida might call the opening up of these campuses an action that "determines the non-centre otherwise than as a loss of the centre;" he might call this decentering a "joyous affirmation of…freeplay" (Derrida, "Structure" 294), one which mirrors the dialogic freeplay put forth by Bakhtin (as discussed in the above section on "Institutional Policy and Politics"). Although the connection between freeplay and the decentered university (or decentered community-university project) might be clear, the connection between freeplay and democracy may be more clearly made by looking at decentering and freeplay through the lens of Mouffe's agonistic pluralism. Mouffe outlines her proposed model of democracy in her article "Deliberative Democracy or Agonistic Pluralism," as well as more fully in her book *Hegemony and Socialist Strategy*. She first defines and compares the "aggregative" and "deliberative" models of democracy, suggesting that neither provides an adequate mode of practicing true democratic politics. The aggregative model, one which potentially allows for consensus in the age of mass democracy, allows people…the opportunity of accepting or rejecting their leaders thanks to a competitive electoral process" (Mouffe 11). Mouffe condemns this model of democracy as being "only concerned with instrumental rationality and the promotion of self-interest" (18). She contrasts this with the deliberative model, which instead focuses on the deliberative procedure "to ensure that [the] consensus… obtained is a rational one and not a mere agreement" (Mouffe 16); however, she critiques this model too, as one "that collapses politics into ethics" (23) and states that, "one of the shortcomings of the deliberative approach is that, by postulating the availability of a public sphere where power would be

eliminated and where a rational consensus could be realized, this model of democratic politics is unable to acknowledge the dimension of antagonism that the pluralism of values entails" (23). In short, by emphasizing rationality and instrumentality, both the aggregative and deliberative models attempt to separate passion from politics and humanity. Mouffe proposes a third option: agonistic pluralism, which mobilizes rather than eliminates passion (Mouffe 26). Agonistic pluralism embraces the conflict-based, contradictory nature of a pluralism of perspectives trying to reach a consensus, and recognizes and legitimizes "conflict and the refusal to suppress it by imposing an authoritarian order" (Mouffe 26). Much like Greenhalgh and Russell's proposal that argumentation theory and debate allow policymakers a means to combat the authoritarian, objective nature of evidence-based research, Mouffe suggests that the discursive model of agonistic pluralism should be celebrated in all aspects of democratic life. Mouffe's refusal to impose authoritarian order and to instead legitimize conflict, contradiction, and passion aligns agonistic pluralism with freeplay. The proposal that consensus (and implicitly, the centre) is an illusion makes this model of democracy deconstructionist in nature and turns democracy into a kind of deconstructionist "game" (Derrida, "Structure"), and Mouffe argues it is a game-like, playful mentality that is needed to combat growing "apathy and disaffection with political participation" (26). This strikes a resemblance with Foucault's discussion of what is most important in power relationships. In a lecture, he states that,

> At the very heart of the power relationship, and constantly provoking it, are the recalcitrance of the will and the intransigence of freedom. Rather than speaking of an essential freedom, it would be better to speak of an 'agonism'—of a relationship which is at the same time reciprocal incitation and struggle; less of a face-to-face confrontation which paralyzes both sides than a permanent provocation. (Foucault qtd. in Graham, Gordon and Miller 5)

Instead of referring to agonistic struggle as a game, as Derrida and Mouffe suggest, Foucault calls it provocation. However, whether playful or provocative, the agonistic relationship is meant to centre power-relations according to these theorists in a way that allows for (or in the case of Foucault, better describes) essential freedoms. This style of democratic power relationship can be applied to universities and their engagement with different groups in the communities surrounding the campus. Agonistic pluralism is primarily concerned with valuing the viewpoints of others, even if it means relinquishing "freedom" as Foucault suggests or putting rationalism (or data-driven scientism) aside as Mouffe suggests. Mouffe writes that to accept viewpoints of others means to "undergo a radical change in political identity. It is more a sort of conversion than a process of rational persuasion" (25). Thus, coming to understand or accept another's perspective is not an easy process; it requires a ***transformation***, and allowing the space and time for this to take place could be a priority for community-university projects. A few of the community-university projects that have proven successful (as determined by participants) have included indications of such conversion. For example, the *LINK Program* at the University of Alberta indicated that students and homeless youth who acted as peers to one another underwent intense transformations of perception. Freeplay was integral to this program, as students and youth were decentered from their regular worlds (of both the campus and the streets) and engaged in leisure activities. Nancy Rodenborg and Nancy Huynh suggest that studies show that people develop negative preconceptions about "other" groups when they do not often interact with those groups (qtd. in Currie and Laboucane-Benson 181). Regarding the *LINK Program*, Cheryl Currie and Patti Laboucane-Benson confirm this phenomenon as being apparent from intake surveys in which students revealed preconceptions of youth as being "tough, apathetic, challenging and difficult. Youth described students as rich, smart, hard-working, serious and judgmental" (181). Further, youth had negative preconceptions about themselves. However,

through the course of the program, youth "realized they had been talking down to themselves" (Currie and Laboucane-Benson 189), and interactions between the two groups challenged preconceptions they had about each other. By consistently interacting, sharing thoughts in a group setting, and going outside their comfort zones, students and youth underwent an agonistic pluralistic conversion in perception in order to understand and accept each other's points of view. One student explains the spiritual and emotional transformation of the youth and students in her group:

> Aboriginal spirituality doesn't focus primarily on one transcendent being, instead it focuses on the collectivity and interrelatedness of individuals, groups, and all things in nature. This has in many ways become the perfect way of describing and characterizing our Links group, for indeed we have become far greater than the sum of our parts. (S3G5 qtd. in Currie and Laboucane-Benson 188)

This transformation into a collective sum rather than the sum of the parts indicates a literal, mathematical conversion and underlines the benefit of celebrating processes of pluralistic freeplay and agonistic democracy in community-university projects. As suggested by these projects, it is the interplay between the community and the university that allows for such a conversion to take place. The following section looks more closely at community-campus relationships and the nature of civic engagement practices by university students and faculty.

Civic Engagement Practices in Higher Education

Civic Responsibility

There is a difference between ethical and civic engagement, as Bok suggests, and students of higher education institutions have a responsibility to practice both in order to be fully engaged as citizens. However, Bok argues that while community service and "applied ethics is

flourishing" now in American universities, a sense of civic responsibility is diminishing (1). He argues that on campuses "community service is not a complement to citizenship and political participation; it's an alternative" (4). Specifically, due to the general attitude that "politics lack relevancy" (4) students are volunteering at homeless shelters and at the same time claiming that politics and government are not important (4). Bok implies that students are missing the point. He writes that, "What these students fail to understand is that the problem of homelessness, like most serious social problems, will never be solved without the help of government programs backed by engaged concerned citizens" (5). Voting, working to change policy, partnering with government and other institutions on an organizational level are actions included under the umbrella of civic responsibility. In many ways, this is a depiction of Action-Humanities: Actions such as these, which not only benefit those less fortunate on a day-to-day community service level, but that also further the operation of democracy on a larger scale, is what Bok calls for. This distinction is important regarding university projects aimed at addressing homelessness. Some are more concerned with forwarding the cause of democracy than others. For example, the Alberta Bible College's *Mustard Seed* partnership invites students to volunteer at the shelter in order to help people who are homeless and to fulfill course credit requirements. In this situation, the university addresses homelessness ethically, but not politically. Students are not required to engage in a democratic process or to reflect critically on the plight of people who are homeless and/or on the provision of services offered by the Mustard Seed shelter and the connection of these services (or lack of services and housing) to government policy and funding. Similarly, with the University of Ottawa's *Project Homeless Connect*, students at the university volunteer as hosts for the one-day event which connects service providers with people who are homeless, but there is no politicized engagement on the part of students or the universities (although one

might argue that holding the event on campus was a radical decision, one which will be described by a survey participant in Chapter 4 to have had very positive impact on the perception of respect as experienced by homeless guests).

As these examples have shown, some community-university volunteer opportunities can be powerfully ethical, but still be lacking the catalytic element of true, democratic process. The *Mustard Seed* partnership with the Alberta Bible College and *PHC* at the University of Ottawa both exhibit a charity-model, interventionist philosophy: people with experiences of homelessness are viewed as victims who should be pitied and require an outside power to help them. Although many of the approaches described in this dissertation seem to adhere to this philosophy, there is arguably a difference between those projects that simply give resources through a charity-model approach and those projects that allow people to take control of their lives through user-involvement, activism, and self-agency.

Talmudge Wright discusses the charity-model. She suggests that this model is normally taken up by shelter and service providers and those who posit the expansion of shelter and addiction services as the solution to homelessness (30). She writes that this model works according to the mandate of "getting individual people back on their feet" (30), something which shelters have an incredibly difficult if not impossible time doing. Wright critiques this charity-model approach arguing that,

> [In this model] critical political-economic causes are supplanted by individualized 'languages of disability' oriented toward client treatment and a 'politics of compassion' that privileges charity and the gift relationship can then be used to mark those people without shelter who are 'deserving' (women with children) from those who are 'undeserving' (single adult males)… [The Charity-Model] ignore[s] the role of social-structural factors. (30)

This neglect to address social-structural factors is evidenced by a study done by Laura Stivers. Stivers surveyed staff and guests at five rescue missions located across the United States. Her questions were geared toward revealing perspectives on homelessness from the viewpoints of those who worked according to the charity-model as it is encouraged by the Association of Gospel Rescue Missions. She found that both staff and guests emphasized "individual behavior as the cause of homelessness" and argued that spiritual transformation and personal discipline were two of the most beneficial ways to address homelessness (Stivers 70-71). Stivers writes that "more guests than staff were likely to name structural causes of homelessness, but when asked a follow-up question on the most effective ways to address homelessness, they usually gave responses that addressed individual behavior, not structures or policies" (72). This emphasis on pathways geared towards impacting individual behavior rather than social structures and policies mirrors Bok's discussion of ethical vs. political civic engagement. As Bok argues, embracing a charity-model of civic engagement that encourages applied ethics but neglects to address issues on a social-political level blames the victim, is disempowering for people with experiences of homelessness and lacks a means of realizing democratic agency. Taking this further, Gaetz asks "Is helping people realize democratic agency the only goal?" ("Personal Communication"). Gaetz, like Bok, points out that this is still a type of individualizing, even if democratic agency is realized. Gaetz asks "What is the role of the university/research in addressing structural change; policy and practice?" suggesting that the university needs to engage its own students as agents of this structural change ("Personal Communication"). As discussed in Chapter One, structural and individual causes may be inseparable, and further, these causes are cumulative and cyclical. Projects that address a wide a spectrum of causes (ranging from individual to structural) may stand a better chance of success. The next section will discuss this wider spectrum by looking at

service-learning and some university projects that exhibit the potential to engage students and community members in both ethics and politics in order to become democratic citizens.

Service-Learning: Beyond the University

At this point, an important distinction needs to be made between Service-Learning and Experiential Learning. Concordia University in Montreal defines Experiential Learning as learner-centred learning that promotes students' skills development so that they can "address real world issues" (Concordia University). This university defines Service-Learning as hands-on experience to "participate in social-change work in community settings with individuals who are willing to share their life experience and skills" (Concordia University). In this set of definitions, Experiential Learning is Learner-centred while Service-Learning is Service-centred. In another definition, Andrew Furco explains that Service-Learning is a type of Experiential Learning. He explains that on the spectrum of Experiential Learning, Community Service and Volunteerism lie towards the side of "Service" while Field Education and Internships are on the side of "Learning." Furco suggests that Service-Learning is balanced in the centre (Furco, "Service-Learning"). In documents referring to US projects, the term Service-Learning is often used; however, documents relating to projects in Canada often use the term Experiential Learning, or differentiate between the two terms. As Service-Learning has stronger community-engagement connotations than learner and skill-development centred Experiential Learning, this may relate to what Aubry mentioned in his interview for this dissertation: "I think the Americans have a much longer legacy in community involvement. We are trying to catch up." An example of Experiential Learning at a Canadian university is the *Niznick Overdenture Program* at the University of Manitoba. This program involves Faculty of Dentistry students providing free, experimental dental implants to street-involved people living in the community around campus.

Although the school is providing a service to the community, the project is primarily concerned with providing students with real-world, dental experience. An example of Service-Learning is that of Cornell University's *Housing and Feeding the Homeless*, which combined course work with a service component that required students to volunteer at local shelters and food banks.

There are many examples of volunteer-related Service-Learning in the US, although some American universities have recognized the need for more civically engaged Service-Learning. Lewis discusses a shift made by Denison University in Ohio to "move its Service-Learning approach away from service based on charity toward service based on collaboration and 'social justice' " (94). Denison University has an established history of Service-Learning as evidenced through its creation of a Service-Learning Centre, the over 500 students enrolled in its 20 service-learning based courses, and its recognized demonstration of 10 of 13 of the American Association of Higher Education's guidelines for good practices of Service-Learning (Lewis 95). Denison University's Service-Learning Centre makes the distinction between charity and social justice Service-Learning as follows: "Service-Learning based on charity provides students with an opportunity to serve less privileged individuals and reflect on their experiences in relation to their course work. Service-Learning based on social justice engages students in academic experiences that attempt to empower community and create more equitable institutional structures" (Lewis 94). However, as Lewis points out, articulating these goals (such as social justice and community collaboration) does not in any way guarantee that they will be accomplished (94). The case study carried out and analyzed by Lewis shows that a Service-Learning project related to homelessness and geared towards realizing social justice and community collaboration was able to change students' perceptions of homeless people for the better, but was not able to have significant impact on transforming the community and accomplishing social justice (95). Researchers with the Denison University Service-Learning

Centre discuss the goals of Service-Learning and whether it should be making an impact on the surrounding community or whether it should be giving the students an opportunity to learn. These researchers ask, "Which comes first, the community or the student?" The "Service" or the "Learning"? (qtd. in Lewis 96). Lewis fully examines these two emphases, Service versus Learning, suggesting that the former is charity-based while the latter is social-justice-based. She argues that the charity model is also an agency-based model in which an individual or institution gives its resources. This model continues to support the status quo. On the other side, a social justice model is two-pronged: it 1) empowers community and 2) involves altering institutional arrangements by redistributing resources in order to ensure that institutions do not maintain inequities (Lewis 96). Lewis goes on to make an important distinction between the applied research theories operating behind each of these models. According to a charity/agency-model, the research uses action research, which "assumes that the existing system is legitimate and that making it more effective and efficient will benefit all those in the system" (97). However, in a social justice model of Service-Learning, the researcher engages in ***participatory research***, which "has a commitment to people who are 'oppressed,'" and "the assumption is that the social system is oppressive and should be transformed by empowering the oppressed to seek social justice and equitable social arrangements" (97).

When looking at the above section, and at projects undertaken by universities to address homelessness in communities both inside and outside the university, there are those that adhere to a charity-model and those that adhere to a social justice model. For example, the *Mustard Seed* project with the Alberta Bible College, *PHC* at the University of Ottawa, and Cornell's University's *Housing and Feeding the Homeless Program* are all charity-model projects, based on the giving of resources and on the idea that the existing system is working, but may need to be

improved. An example of a participatory research project that involves Service-Learning is Catherine Mobley's "Breaking Ground Project." "Breaking Ground" was a course designed by Mobley to address a perceived gap in the Service-Learning field: providing "guidance in advocacy and civic engagement" (Mobley 126). The course specifically examined advocacy methodology and civic engagement concerning homelessness in the area surrounding Clement University in South Carolina. She states that as some institutions have focused on shifting "from a 'charity model' of Service-Learning toward a collaborative and community-based approach" (126), her course allowed students to engage in Service-Learning while partnering with policy makers and advocates in order to organize events for *National Hunger and Homelessness Awareness Week.* Through lectures and readings, students were exposed to advocacy methodology and specific techniques for making change happen. Students were then responsible for advocating and developing methods for publicizing their advocacy concerns to policy makers and local citizens (for example creating petitions, getting signatures and sending it into government; fundraising for local homelessness coalitions; generating awareness on campus through homelessness documentary nights) (Mobley 126-127). In this example, students studied issues relating to social justice and also participated in advocacy measures thereby applying theory to action.

Another example of a social justice, service-learning program, one which questions the assumption that the current social system is working, is the photovoice project *Hidden in Plain Sight,* coordinated by Tanya Shute who worked for a homeless service provider at the time. The project was made possible because York University's Knowledge Mobilization Unit provided a free graduate student intern who supported the work, and helped mobilize the results. This project put cameras into the hands of people with experiences of homelessness in York Region,

Ontario. The result was a set of photos and text and a subsequent documentary that strongly critiqued the existing system of shelters and food banks in York Region. This example of participatory research goes even beyond that of academic researchers questioning the oppressiveness of the existing institutional arrangements and of advocating on behalf of people with experiences of homelessness; this project exhibits ***Participatory Action Research (PAR).*** Lewis suggests that PAR is in line with the social justice model of Service-Learning, but takes it a step further by offering "a way for academics, students, and community members to be co-researchers and to create social change…it privileges traditional knowledge and the knowledge of those on the margins—the poor and working class" (98). As Reardon and Shields argue, PAR values "the enormous contribution poor and working-class individuals, affected by a particular social problem, can make towards understanding the social dynamics which produce these conditions and the alternate ways they can be resolved" (qtd. in Lewis 98). PAR research projects undertaken by York University faculty Emily Paradis and Janet Mosher, such as *We're Not Asking, We're Telling: Women Facing Homelessness Demand Dignity, Autonomy, and Self-Determination* and *Take the Story, Take the Needs, and DO Something: Grassroots Women's Priorities for Community-Based Participatory Research and Action on Homelessness* use peer knowledge exchange meetings, focus groups and interviews with participants to conduct research. Other examples of PAR explored in this dissertation are *Dignity Village, Asleep in Toronto, A Day in the Life, The Coming Together Project, Write to Speak, Hearing our Voices,* and *Women's Stories.* These latter examples favor arts-informed research as a means of actively involving people with experiences of homelessness "in each step of the research process, from problem identification to data analysis to plan implementation to program evaluation" (Reardon and Shields qtd. in Lewis 98). Photovoice, documentary filmmaking, blog writing, installation, theatre, and other forms of using art as a means of valuing the voices of marginalized individuals

is what makes PAR a powerful tool of the social justice model. Arts-informed projects (versus traditional data-based research) provide a platform for the voices of the oppressed to be present and heard. It also helps to address a fundamental social justice service-learning flaw that is identified by Lewis, one that she suggests was the downfall of one of her Service-Learning projects/courses, "American Society": not spending enough time building relationships with the community before students and researchers enter into these partnerships and further, not including community members in the initial planning process (94-95 & 99). This sentiment is echoed by Nancy Halifax in the next chapters concerning the arts-informed *Women's Stories* and the creation of a community group of women with experiences of homelessness called the *Red Wagon Collective*. Halifax stresses the importance of including community members in the conceptual stages of a program as they may have very different ideas than those of the researchers of what they want the project to look like. Halifax and Lewis also both affirm the importance of continuity and not abandoning the community at the end of the semester or course. Lewis' answer to this dilemma is to create continuity through consecutive course offerings. When her course "Social Problems" finished, she made it possible for any students who wished to continue with the project (which turned out to be the majority of students) to take Self-Directed Study under her supervision and collaboration. Through this Lewis was able to offer students and the community an opportunity to continue with their partnership and still use university resources in the process. Halifax also argues that although PAR projects are not traditionally data-driven, they can and should be viewed as evidence-based research, as they engage in "poetry of witness" of the conditions of living homeless.

This process of comprehensive community involvement engages in what John Kretzmann and John Mcknight call the "community service model" (qtd. in Lewis 98). This model involves

"capacity focused development" that builds on a community's local strengths or assets in order to affect change and empower members (Lewis 98-99). For example, in Lewis' Service-Learning course "American Society," run according to the vision of the Service-Learning Centre at Denison University, students handed control of a photovoice project to community members. Members were encouraged to take photos of the strengths and weaknesses of their community and focus on possible ideas for future community opportunities. When the members were given control and voice to conduct critical analysis of their own community, their assets became obvious and they felt empowered to make changes to their environment (Lewis 102). What becomes clear from the community service model is that involving the community (or individual participants) in all steps is important to its social justice success. This shift from charity to social justice, from one-way service to two-way dialogue makes empowering, social justice Service-Learning initiatives start to look a lot like community-campus partnerships, which will be the focus of the next section.

Community-Campus Partnerships

"A democratic, engaged, civic university movement has developed across the United States. A central feature of this movement has been community-university partnerships in which higher education institutions work with organizations and schools in their local community", argue Harkavy and Hartley (1). Community-campus partnerships link up higher education institutions with community groups and organizations in order to address issues, usually identified by the community in question. The Carnegie Community Engagement Classification defines community engagement as the "collaboration between institutions of higher education and their larger community…for the mutually beneficial exchange of knowledge and resources in a context of partnerships and reciprocity" (New England). The difference between traditional

forms of research and community-engaged research is the ***process-orientated approach*** to the research and the extent to which community members and issues are a part of the research process from start to finish (Furco 383). Jessica Ball and Pauline Janyst, in discussing the need for research ethics in relation to partnerships between universities and indigenous communities, suggest that "community-campus partnership research has emerged as an approach that is particularly well-suited to learning new ways of conducting research that avoid the expert-subject dichotomies and de-contextualization often associated with research conceived and conducted solely by academics" (33). It is this shift, from expert-subject, to expert-partner, or coinvestigator, that makes the difference between community-campus research and traditional research. However, although Ball and Janyst suggest that community-university partnership research is new, Elliot at the University of Regina argues that "It's a long-established research tradition…The Greeks were doing practical, community-based research. But under our modern academic model it somehow fell by the wayside, and now we're trying to fit it back in" (qtd. in Fitzpatrick). The following is a brief history of this modern attempt to fit it back in.

Henry Taylor and Linda McGlynn provide a detailed history of community-university partnerships in the United States, suggesting that there were essentially three periods: Late 19th century to WWI, post WWI to the assassination of Martin Luther King Jr., and 1968 to present (21). For the first period, from the late 19th century to the first world war, community-university partnerships date back to 1862 when US Congress enacted the Morrill Act: "this legislation led to the creation of a cadre of universities whose mandates were focused on providing access to higher learning for working class, producing and disseminating knowledge and information to help agricultural communities, and establishing extension programs to provide technical assistance to farmers" (Taylor and McGlynn 22). As with these rural counterparts addressing

rural and environmental issues, Coit Gilman hoped to encourage urban-based universities to address social and metropolitan issues. In his 1876 inaugural address as president of Johns Hopkins University, Gilman stated that he hoped universities would "make for less misery among the poor, less ignorance in the schools, less bigotry in the temples, less suffering in the hospital, less fraud in business, less folly in politics" (qtd. in Taylor and McGlynn 22). Other universities took up the call, as a similar "animating mission is found especially in the histories of four other leading universities at the turn of the twentieth century: Johns Hopkins, Columbia, the University of Pennsylvania, and the University of Chicago" (Taylor and McGlynn 22). Although these universities were ahead of their times in theory, in practice "the community-university partnerships in this era were neither participatory nor democratic. Rather, they were based on the client model of operating, in which ordinary people were viewed as consumers of the services that university experts provided. The goal was to help the disadvantaged, but not to enlist them as agents of change" (24). While the first period marked a "fear of violence and disease spreading from poor neighborhoods to others" (Taylor and McGlynn 24), the second period, from post-world war one to the assassination of King Jr., exemplified the start of the middle class and the move of many to the suburbs (Taylor and McGlynn 25). At this time, universities became increasingly preoccupied with sciences and regional planning. Applied, community-engaged research was subordinated to "pure" scientific research (Taylor and McGlynn 25). During the third period, from the assassination of King to the early 2000s, civic engagement once again became somewhat more acceptable as urban violence and King's assassination forced universities to "refocus their attention on the problems of the city" (Taylor and McGlynn 26). This was the time of John Dewey's Lab School of action and learning at the University of Chicago, which viewed college years "as a robust, interactive way of life in which students, on their way to becoming participatory citizens, are continually engaged in the quest to

solve complicated neighborhood and societal issues. This is conceived as an interactive process of problem solving that will continually recreate and re-form society" (Taylor and McGlynn 28). Dewey's "Problem-based learning," in which students find solutions to real-world problems, also served as the basis for Freire's concepts of dialogic education and praxis (Taylor and McGlynn 29). Freire suggests that finding solutions to real-world problems prepares students to "analyze social life through a lens of diversity and social justice and ...be transformative social agents" (qtd. in Taylor and McGlynn 29). The *Community Classroom Program* administered by the Centre for Urban Studies at the State University of New York at Buffalo involved grad students engaging in collaborative activities with residents to address community problems through four activities: Future City Project, Community Clean-A-Thon, Community Garden Project, and Community Art Program (Taylor and McGlynn 32-33).

Furco also examines the history of community-campus partnerships in the United States, suggesting that although civic purposes are stated in 95% of higher education mission statements, "community-focused public engagement activities are not typically found at the forefront of the academy's work" ("The Engaged Campus" 376). He argues that throughout the history of American higher education there have been ebbs and flows in the prioritizing of civic engagement, usually depending on external social pressures and supports. He discusses in-depth, a recent civic renewal in the 1990s, suggesting that the renewal was due to an influx of conferences, publications, public relations initiatives, and federal grants intended to encourage colleges and universities to address local social issues. Grant programs, such as the United States Department of Housing and Urban Development's Community Outreach Partnership Centres program, which ran from 1993-2008, supported development of regional partnerships between higher education institutions and communities beyond the university "in an effort to harness the

resources of colleges and universities in the service of nearby communities" (Furco, "The Engaged Campus" 377). Also the United States Congress' Urban University Grant Program, started in 1993, funds the development of urban-focused community-university collaboration; the federal government's National and Community Service Trust Act of 1994, made funds available for Service-Learning objectives; and there have been many additional private grants encouraging community-university partnerships (Furco, "The Engaged Campus" 377-378). However, despite these initiatives and supports, Furco argues that until very recently, community-campus projects still operated on the margins of the university rather than as part of the mainstream agenda ("The Engaged Campus" 379). He suggests that this is due to some serious issues with the externally funded community-campus initiatives that began in the 1990s. The funding, and subsequently the university's involvement, was always temporary, and thus the projects suffered from a lack of long-term commitment on the part of the higher education institutions. This frustrated community partners and university faculty and students. Further, grants focused on forming "new campus/community partnerships rather than on supporting the establishment of campus policies that would help institutions more fully embrace and institutionalize public engagement as an academic priority" (Furco, "The Engaged Campus" 378). Additionally, community partners argued that the projects were too academic-centred and grew weary of being study subjects (Furco, "The Engaged Campus" 378). An example of this is mentioned by Lavallee, based out of the School of Social Work at Ryerson University, who has childhood memories of people with clipboards, taking notes and making observations in her Regent Park neighborhood in Toronto. Lavallee states, "It was a feeling of being under the microscope. You felt stigmatized, even though they might have had the best intentions" (qtd. in Fitzpatrick). This goes back to the notion discussed by Fitzpatrick and Phipps: "Nothing about us, without us" (Fitzpatrick). Perhaps the single most detrimental issue in Community-University partnerships is

the lack of equal partnering; much research, including action research, can benefit from the full participation and consultation of the community members. Furco points out that since the breakdown of some community-campus projects due to these issues, there have been improvements to the American funding system. There has been a shift to sustainability of partnerships through more requirements for college and university investment (e.g. in-kind resources are required, fusion of public engagement into the institution's academic culture, and reciprocal-based partnerships) ("The Engaged Campus" 379). Additionally, US universities now use a system of assessment developed by the Carnegie Foundation: Community Engagement Elective Classification, which requires the universities to collect and examine significant data from CES projects for self-assessment and quality improvement (Fitzpatrick). Furco goes on to argue that although these changes have brought community-campus partnerships from the margins towards the mainstream of many American colleges and universities, "almost universally, across institutions of higher education in the United States, teaching and/or research activities are valued much more highly than are public service activities" ("The Engaged Campus" 381).

As with these American examples, in Canada there have been external grants that support university civic engagement through community-campus partnerships. CES is connected to a "wider universe of funding sources ranging from targeted government programs to private foundations" (Fitzpatrick). However, as Elliot says, with these community-based grants "the researcher isn't going to get the same professional recognition he or she would get for pulling in a million dollar SSHRC grant" (qtd. in Fitzpatrick). In fact, the Social Sciences and Humanities Research Council (SSHRC) was one of the first large agencies to express value for CUE through their implementation of a grant program called the Community-University Research Alliances

Program, which has since ended (SSHRC "Community-University Research Alliances"; Fitzpatrick). Currently SSHRC provides Connection and Partnership Grants through its Connection Program, which encourages short-term and long-term community-campus partnership development (SSHRC "Funding"; Fitzpatrick). Community-university partnership has become a major focus on a national scale; the Governor General of Canada presided over a national meeting of the Campus Community Collaboration Initiative on May 26, 2012 (Trembley 3; Fitzpatrick), and different universities across Canada have hosted symposia on the CUE (for example, York University hosted a 2013 symposium) (Fitzpatrick). However, as Furco suggests of the American scene, public service research and activities in some Canadian universities are not always as highly valued as teaching and researching (Rewarding Community Engaged Scholarship), although it is important to remember that the value placed on researching/teaching versus service activities is different depending on the university, faculty, department, and faculty member. Some universities, like York University, do place high value on public service research. York is part of the Rewarding Community Engaged Scholarship (RCES) collective (or sometimes called the Community Engaged Scholarship Partnership), which is a collaboration that seeks to reward community-university engagement in Canada by transforming university policies and practices. RCES is based on the idea that the importance of community-university engagement is not recognized by Canadian universities. The mission of RCES is made clear by a quote, found on each page of its website, from the 2008 Community-University Exposition: "The challenge of tenure and promotion procedures should not be permitted to unduly limit the growth of the movement for community-university engagement in Canada" (Jackson et al, qtd. in Rewarding Community Engaged Scholarship). RCES, made up of 8 partners (Canadian universities and community organizations), including York, Victoria, Alberta, Calgary, Regina, Saskatchewan, Guelph, and Memorial Universities, endeavors to transform policy at Canadian

universities in order to reward faculty for creating community-campus partnerships and therefore forward the cause of this kind of scholarship across the country.

However, as RCES suggests, the means of evaluating community-engaged scholarship has not evolved to properly determine merit (and thus reward) (Rewarding Community Engaged Scholarship). This issue brings to the surface questions such as, how does one evaluate the success of a community-campus partnership? How can such civic engagement by a university be measured? It has been suggested that "One way of assessing civic engagement is for a campus to count the number of community-university programs that exist" (Bringle et al 42), and as Robert Bringle et al. in their study of partnership networks between high schools and universities suggest, going beyond this "counting" or listing or programs in order to assess the quality of these partnerships can be difficult (42). In some ways, the University of Victoria's document on "Civic Engagement at the University of Victoria" exhibits a listing or inventorying of its community engagement projects as a means of substantiating its "reputation of excellence in Civic Engagement" (Trembley 1). RCES suggests that traditional methods for evaluating scholarly research, such as "peer-reviewed journal articles and scholarly books, are essential for communicating results to academic audiences, but they are insufficient for community-university engagement because they are not readily accessible or useful to community members, practitioners and policymakers" (Rewarding Community Engaged Scholarship). Fryer, senior adviser of the Student Learning Initiative at the University of British Columbia, argues against using the language and norms used to legitimize work according to existing academic standards. She suggests that using this paradigm may be "counter-productive" as it may distort the fundamental aspect of CES: "the participation of a host of players in collaborative activity that is not driven by academic agendas alone" (qtd. in Fitzpatrick). Fryer suggests that even the term

CES, or Community Engaged Scholarship is too much aligned with traditional academic assessment language. She calls this type of research Community-University Engagement (CUE) because "it can include forms of valuable engagement that would not be considered scholarship" (qtd. in Fitzpatrick).

So how can a university be appropriately assessed for its commitment to CES? Many argue that Canadian universities should use a standardized institutional assessment system, the same or similar to the one used in the US (Fitzpatrick). This Carnegie Community Engagement Classification system is voluntarily undertaken by US universities to measure whether institutions qualify for recognition as a community engaged institution. The classification process "involves data collection and documentation of important aspects of institutional mission, identity and commitments, and requires substantial effort invested by participating institutions" (New England). As of the 2015 round of classification, there are 361 US campuses with the Community Engagement Classification (New England).

Other means of assessing community engagement have been theorized by researchers. Bringle et al. attempt to create a framework for evaluating community-campus partnerships using "relationship theory." To begin with, they argue that a relationship is different than a partnership; the latter is closer (Bringle et al. 44), but relationship theory can be applied to the measurement of partnerships. They suggest that there are 10 types of relationships between a postsecondary institution and a community partner (listed here in order from least close to closest): unaware of other party, unilateral awareness of each other, communication with each other, coordination of activities with each other, planning and formalized leadership, working for common goals, working with shared resources, integration of goals, synergistic, and transformational (44). Although these types, or aspects, of relationships are not mutually exclusive, nor need

necessarily happen in this exact order, Bringle et al. posit these categories as a means to measure the nature of community-campus partnerships. More specifically, Bringle et al. suggest that "In relationship theory, closeness is a function of three components: frequency of interaction, diversity of interaction, and strength of influence on the other party's behavior, decisions, plans, and goals" (51). Lewis suggests that forging a close relationship with the community is something that can make the difference between a successful and failed community-campus project. Therefore, the above frameworks by Bringle et al. for measuring the closeness of this relationship might come in handy as both awareness tools in the preparation stages of the project and as a means of evaluating the relationship during and after the project has been realized. However, the uniqueness of each community-campus initiative makes it difficult to apply any one framework to all, and a major difficulty in evaluating projects specifically related to homelessness is in gathering response data from a potentially vulnerable and hard to track population. Participants with lived-experiences of homelessness may agree to engage with the community-university project or study, but this does not mean it is always ethical or possible to survey the participants on their experiences of the study, thus making it near impossible to determine the impact of the relationship on one side of the partnership. This was the case with the *Links Program*, as evaluation indicated that one of the project's limitations was that "street-involved youth were not asked to complete weekly journals" like their student counterparts (Currie and Laboucane-Benson 189).

Bringle et al. go on to suggest that partnership is not only based on closeness; they write that, "Three qualities are posited as being indicative of partnerships: closeness, equity, and integrity" (51). But how does one ensure equity and integrity? Harkavy and Hartley suggest that authenticity and democratic engagement are important elements in realizing successful partnerships. They write that, "Authentic democratic partnerships have three characteristics: they

are devised to achieve democratic purposes, the collective work is advanced through inclusive and democratic processes, and the product these partnerships produce benefits all participants and results in a strengthening of the democratic practices within the community" (Harkavy and Hartley, "Executive Summary" 3). This ***authentic democratic practice*** includes and promotes integrity and an equitable sharing of the resources and products resulting from the partnership. Harkavy and Hartley go on to describe what they mean by authentic democratic engagement: "Higher education institutions should go beyond 'rhetoric of collaboration' and conscientiously work with communities rejecting the unidirectional, top down approach that all too often have characterized community-university interaction" ("University-School-Community" 11). Huang, Learning and Teaching Scholar-in-Residence at the University of Victoria, suggests that in order for higher education institutions to value CES appropriately, there needs to be a broader definition of "research impact" (referenced in Fitzpatrick). Fitzpatrick explains that the "impact factor" was created in the 1970s so libraries could measure the value of academic journals as calculated by the number of citations to articles. Fitzpatrick goes on to argue that "Papers published in journals with high "impact factors" are the achievements that matter most in grant applications and tenure and promotion." Huang argues that instead of judging the merit of scholarship based on the journal it appears in, or the number of citations it is used in, instead "real difference in the community" should be measured (referenced in Fitzpatrick). As Huang, Fitzpatrick, Harkavy, and Hartley all suggest, authenticity or real difference, also called research impact, constitute an important indicator that CES is working.

Applying these sometimes abstract frameworks to current and past community-campus partnership projects can be difficult but helpful. The previous incarnation of the PHRN, which was called *The Capacity Building Project: Housing and Homelessness,* at the University of

Victoria on Vancouver Island generated a report on their network and its community-campus partnerships in 2010. From this report it is possible to test some of the above community-campus evaluation frameworks on both the overall *Capacity Building Project (CBP)* and on some of its individual programs. For example, from the *Capacity Building Project*'s "Guiding Questions" (Roche and Pauly 5) it looks as though they are attempting to create a project that operates as "close, equitable, and with integrity" in relation to community partners. This is ascertainable from guiding questions such as "What do community groups indicate as research priorities...? What can we do to strengthen the capacity of both community and the campuses…? How do we ensure that research partnerships are solid and address the specific community identified fears and obstacles…?" (Roche and Pauly 5). Here the university is trying to attain closeness, equality, and integrity in their dealings with the communities by including the latter's interests and concerns in the planning process. It would also appear that the *Capacity Building Project* has achieved frequency and diversity of interactions, as evidenced through their long list of initiatives, which include,

- Creation of a campus/community partnership (UVic Housing Advisors)
- Academic programming for graduate students
- Community forums and symposia
- Skills assets and gaps surveys for communities
- Organized housing and homelessness walking tours
- Research workshops
- Network creation (such as the Vancouver Island Community Research Alliance, which includes five Vancouver Island postsecondary institutions)
- Street Stories (a photo/video voice project)
- UVic Housing Researcher Roundtables
- Conference on Aboriginal Housing
- Meeting with faith-based leaders
- Hosting BC Affordable Housing Research and Action Roundtable
- Capacity building training

- Brokering connections between students and housing community groups (5-6)

Again, as with the University of Victoria document discussed previously, "Civic Engagement at the University of Victoria," the listing/counting of projects only works to show frequency and diversity of interactions. It does not show whether any of the community-campus projects have influenced change. Perhaps this is due to the fact that many community-campus projects are short-term (or as the case with the *Capacity Building Project* and PHRN projects, they are relatively new), and as the influencing of change may take a long time to materialize, it is impossible to measure these kinds of results at this point. Unfortunately, the consequence is that the success of community-engaged research is very difficult to evaluate, and documents that outline these projects begin to look a lot like mission statements, a part of "aspiration discourse": academic plans that fall short of providing concrete evidence of their true realization. However, some programs, while acknowledging the difficulties in long-term evaluation (due to cost and the semestered nature of the university system) and difficulty in follow-through and tracking homeless participants, can give some glimmer of hope that projects are working. For example, the *Links Program* had collected anecdotal data to suggest that "in 2008 a former youth participant testified in Edmonton's Drug Treatment Court that interacting with university students in the *Links* program had a powerful and positive effect on his life and played a key role in his decision to go back to school" (Currie and LaBoucane-Benson). There may be many success stories like this one, which are impossible to track down and verify through traditional means.

Plans to Address Homelessness: Towards a Strategic Response

Defining the Problem

When it comes to addressing homelessness, how one views the problem makes all the difference, because, "which view of poverty we ultimately embrace will have a direct bearing on the public policies we pursue" (Schiller 4; referenced in Bradshaw 4). Some suggest that the main debate in thinking about homelessness "is over which type of cause, structural or individual, is primary" (Main 42). As pointed out in the previous section, the assumptions that Shorris makes appear to stem in part from an individual approach to understanding the causes of, and means of addressing, homelessness. This approach assumes that individual causes such as relationship factors, mental illness, alcoholism, substance abuse, and a lack of personal and cultural tools are what lead to and sustain homelessness. From this perspective, plans to address homelessness should be geared towards addressing these individual deficits. On the other hand, the structural-causes approach to understanding pathways into homelessness focuses on societal level issues such as trends in unemployment, poverty, the housing market and lack of affordable housing, the economy, and large-scale social policies and institutions as being the primary reasons why people are homeless, and thus plans to address homelessness should be determined according to these macro-environment, social determinants issues. Proponents of the structural approach may argue that by focusing on individual causes, one is 'blaming the victim' and ignoring "the powerful structural forces that push many people into difficult situations beyond their control (Timmer et al. 3-4; also qtd. in Main, 42). However, proponents of the individual approach may argue that a structural approach takes away one's claim to independence and self-empowerment: Magnet suggests that,

> By persuading the worst-off that they are the causalities of social injustice—or even the mere unfortunate playthings of vast economic and historic forces that grind them irresistibly to the bottom—we make them passive, hopeless, and resentful. Out of charitable eagerness to absolve them of blame for their condition, we rob them of the sense of personal responsibility, control, and

> freedom without which no one can summon the energy and initiative to change his fate. (116; also qtd. in Main 42)

Clearly, some people believe that individual causes are to blame, some structural, and for many, their viewpoint will depend on their personal bias. For example, Adam Main argues that "in scholarly literature, structural accounts of homelessness have been much more influential than individualistic approaches have been" (41), while in public opinion, many believe that homelessness is the fault of the individual. A Salvation Army survey on Canadian perceptions on homeless people, which surveyed more than 1,000 Canadians, found the following beliefs:

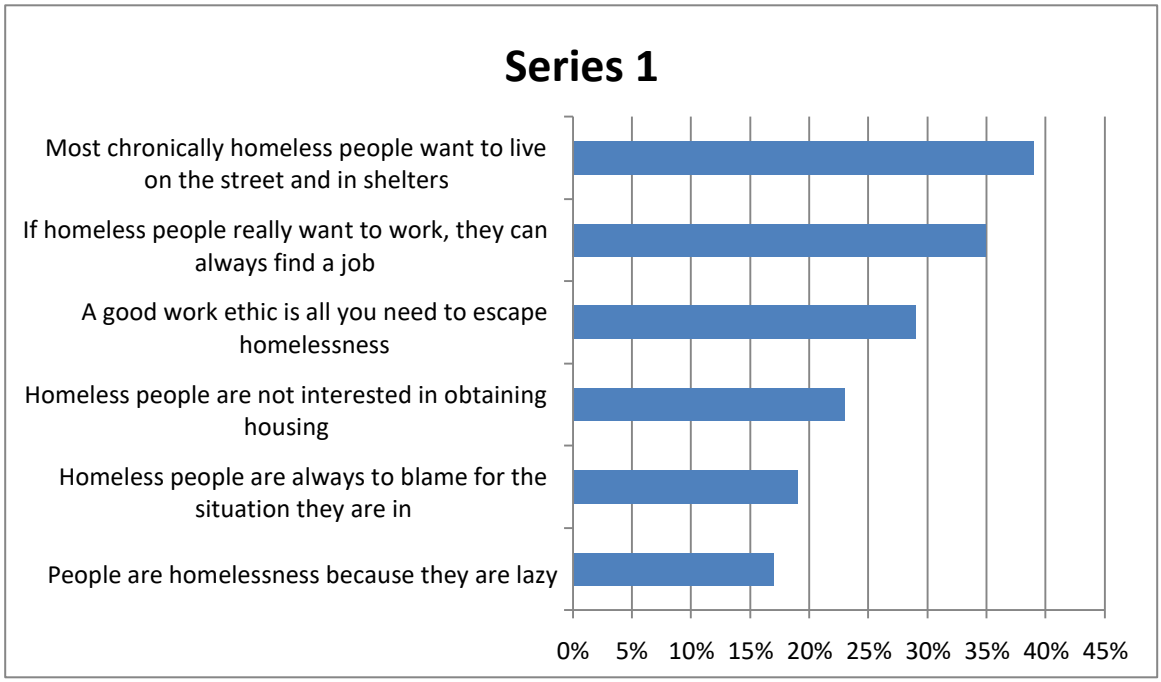

Figure 1: Canadian Perceptions of Homelessness (Graph adapted from Salvation Army, *Canada Speaks*)

As the Salvation Army findings show, a significant minority of Canadians, 39%, believe that homelessness is individually caused and desired.

While perspectives differ on whether structural or individual causes are to blame, for some it is not so simple. In the middle of this spectrum is the idea that "Neither type of cause is more primary than the other. Structural and individual causes should be thought of as heuristic devices" (Main, 41). Mary Jo Huth and Talmadge Wright (in accordance with a great number of other scholars) suggest that "Homelessness results from many structural factors intersecting within individual situations" (2). Also, some believe that while one category is responsible, or partially responsible, for creating pathways *into* homelessness, the other category can help to generate exits *out* of homelessness. For example, a qualitative study of participants enrolled at the *At Home/Chez Soi* project, a Canadian-wide demonstration project that looked at Housing First in comparison to Treatment as Usual for homeless individuals, considered interactions between individual and structural factors. While acknowledging the important role of structural causes, the findings of the study "confirm the role of individual risk factors in pathways into homelessness, but underscore the need for policies and interventions to address structural factors that worsen individual risks and create barriers to exiting homelessness" (Piat et al.). Some others might argue the inverse, that structural causes create pathways into homelessness, while individualized means of addressing homelessness can provide pathways out of homelessness. This complex relationship between determining causes and formulating means of addressing homelessness perhaps reveals a need for a more nuanced understanding of causality beyond the binary of individual and structural. The *Canadian Observatory on Homelessness* points to a third category beyond structural and individual causes: "systems failures, including difficult transitions from child welfare, inadequate discharge planning and transitional supports from

hospitals, mental health and addictions centres, and corrections" (*Canadian Observatory, Making the Case*). In this model, homelessness is caused by the interplay between these three factors, individual, structural, and system (or institutional) failures, which suggests that going beyond the binary of individual-structural can help to better understand the problem. Bradshaw, referencing theories about the causes of poverty, argues for the need to go further than two or three factors. He argues that instead of "the typical focus that limits theoretical review to only two or three perspectives" (e.g. individual and structural), "there are five major theoretical explanations for poverty" (Bradshaw 4), and that his fifth approach, 'Cumulative and Cyclical builds' on components of the other four approaches. Bradshaw's cyclical explanation, which can be found at the bottom of the following chart of his 'Five Theories of Poverty,' "explicitly looks at individual situations and community resources as mutually dependent" (14). As Bradshaw explains, poverty needs to be addressed from a "multifaceted approach" rather than formulating a solution that addresses single factors (i.e. individual *or* structural).

Five Theories of Poverty	What Causes Poverty?	Solutions
Individual	Individual laziness, bad choice, incompetence, inherent disabilities	Drug rehabilitation, second chance programs, making safety net easier to access, use training and counseling to help poor individuals overcome problems
Cultural	Subculture adopts values that are non-productive and are contrary to norms of success	Head start, afterschool, leadership development within sub-cultures, asset based
		community development

Political-Economic Structure	Systematic barriers prevent poor from access and accomplishment in key social institutions including jobs, education housing, health care, safety, political representation, etc.	Policies to force inclusion and enforcement
Geographic	Social advantages and disadvantages concentrate in separate areas	Redevelopment areas, downtowns, rural networking, urban revitalization
Cumulative and Cyclical	Spirals of poverty, problems for individuals (earnings, housing, health, education, self-confidence) are interdependent and strongly linked to community deficiencies (loss of business and jobs, inadequate schools, inability to provide social services) etc.	Comprehensive CDC programs that build self sufficiency in a community reinforced environment, programs that link individuals and community organizations, asset based approaches

Table 1: Causes of Poverty (Chart adapted from Bradshaw 22)

As seen in Bradshaw's outline of five theories, different understandings of causes have different, corresponding solution paths, and the final, cyclical and cumulative approach links the individual with the community, or structural, in order to provide a more complex set of solutions. Although Bradshaw's framework is geared towards poverty, it would be appropriate to apply it to causes and ways of addressing homelessness, as the same debate between individual and structural causes has also dominated that field. Bradshaw's theory provides for the offering of 'deeper and wider' supports and services (Bradshaw 15), and he bases his hypothesis on successful community projects such as the *Family Independence Initiative* in Oakland, which uses the following three components to ensure its ongoing success:

1) Comprehensive Services—offers a variety of services that try to bridge individual and community needs
2) Collaboration—networks among different organizations provide complementary services and integration
3) Community Organization—includes participant involvement as part of a community to resolve issues; work with, rather than for, the client (Bradshaw 16)

Bradshaw argues that "For the poor, empowerment is central" (16) and that "helping poor people achieve 'self-sufficiency' is an increasingly significant phase in poverty reduction" (15). However, as some proponents of the structural approach to understanding causes of poverty and homelessness may argue, homeless and poor people are already potentially empowered, and focusing attention on helping people achieve self-sufficiency makes the assumption that these people are deficient in some way. This dissertation is written based on the understanding that offering people an opportunity to become involved in services and to develop self-sufficiency skills does not imply a blame-the-victim approach. Instead individuals can be given the tools to address the system that is complicit in perpetuating the cycle of poverty.

That being said, Susan Finley and Marcello Diversi identify three major "narratives of individuality" that need to be challenged:

1) Narratives of poverty as individual trouble (as opposed to systemic trouble)
2) Narratives of personal choice (as in "choose the right" movement)
3) Narratives of charity (sympathetic, but still blaming the victim) (Finley and Diversi 7).

Thus, while including the individual in constructions of poverty and homeless analysis, it is necessary to acknowledge the structural as inter-related and impossible to separate from

individual, and as Bradshaw suggests, these two aspects are only two on a spectrum of factors that work in a cyclical and cumulative fashion to create and sustain homelessness.

This dissertation, therefore, does not view the projects that are explored in the following chapters to be offering either structural or individualized ways of addressing homelessness, but rather attempts to analyze whether these projects evolve past that binary. Based on the Bradshaw model of Cyclical and Cumulative causes of poverty, it can be argued that homelessness, like poverty, is also part of a cycle that is cumulative and far more complex than being attributable to either individual or structural causes, and due to the complexity of the causes, ways of addressing homelessness also need to be complex and address the problem at multiple points using comprehensive, collaborative, and empowering community methods. This complexity of addressing homelessness can be seen at work in the philosophy behind Shorris' approach, which is not simply aimed at addressing individual causes, but instead is an approach that focuses on fighting poverty with knowledge, or more specifically, fighting structural poverty with individualized Knowledge Mobilization and exchange. Shorris' argument points to the complex relationship between the structural and individual. Shorris suggests that the study of humanities is "in itself a redistribution of wealth" (Shorris qtd. in Vitello). In other words, when the individual is able to engage with the structural, whether through knowledge acquisition, control of self-representation, self-advocacy, or knowledge creation and research, not only can this change the individual's sense of self and help them to improve their quality of life, but it gives them access to the realm of the political, where they can have a say in structural changes that can improve the quality of others' lives. An important part of this, of the merging of individual and structural solution frameworks, can be seen in the emphasis placed on personal narrative and lived experience by many of the university projects investigated in the dissertation. Although this framing of homelessness in terms of personal story can lead to negative, blame-the-victim, or

charity-model type approaches to dealing with homelessness, this individualization, which includes emphasis on personal story, education and training, and participant-involvement of those who are homeless is also integral to making structural plans to address homelessness relevant and successful. Like the credo borrowed by homeless advocates from disability activism, "Nothing about us, without us," the importance of including homeless individuals in all projects, research or otherwise, can be seen to suggest: yes, fight the structural systems that oppress, but allow those who are oppressed the opportunity to lead the fight. This concept of the person-centred approach to addressing homelessness is complemented by a need for interdependency. Bradshaw argues that the individual and community levels need to be addressed in an integrated manner through "six interdependent elements of self-sufficiency":

1) Income and Economic Assets
2) Education and Skills
3) Housing and Surroundings
4) Access to healthcare and other needed social services
5) Close personal ties, as well as networks to others
6) 6) Personal resourcefulness and leadership abilities (Bradshaw 15).

Some of these six factors could be classified as individual-geared ways of addressing homelessness (Education, personal ties, personal resourcefulness) and some as structural (Housing, Healthcare). However, Bradshaw argues that they need to be addressed as interdependent. As this dissertation will argue, universities are in a unique position to provide interdisciplinary programs that can fulfill or at least contribute to the mandate of addressing multiple factors in a quest to address homelessness (such as those included in Bradshaw's list). Therefore, this dissertation looks at the cyclical nature and interdependency inherent in interdisciplinary programs. Further, while this dissertation looks at many projects that are geared toward individual intervention, it is not based on a blame-the-victim framework, but rather a person-centred approach that values that stories and resilience of individuals who have struggled

with homelessness. In short, this dissertation argues for an interdependency of services and person-centred approaches to solving homelessness.

Housing First

Housing First (HF) is an important solution model to which Canadian universities could contribute. It is based in a preventative philosophy that shifts focus away from emergency-shelter response to providing long-term housing to people in a housing crisis. Housing First originated in 1992 in New York City with *Pathways to Housing*. This approach provides immediate, permanent and independent housing and community-based supports to people who are homeless. It is client-centred and individualized, and unlike the traditional approach, does not have conditions on housing readiness (MHCC, "What is Housing First?"). Tsemberis, founder and CEO of *Pathways to Housing* and the Housing First model, compares Housing First to the traditional emergency-based approach, or "treatment as usual." Tsemberis refers to treatment as usual as the "Staircase Model," which forces people who are homeless to use shelters, transitional housing, and other services until they can prove themselves worthy of permanent housing. Housing First provides permanent housing right from the street and then focuses on supports, treatment, and services to help the client recover (Tsemberis). Regarding the name of the program, Tsemberis explains that Housing First is not just about giving housing to people who are homeless. He explains that Housing First "is sometimes misunderstood. Because it is called Housing First, everyone focuses on the housing part. But we actually are all about individuals. So we focus on the person…we approach the person with the mindset of 'how can we help you?'" (Tsemberis). He goes on to point out that 99% of people will respond to that question by saying "housing" first, and that is how the program got its name. However, the next thing that people want after housing will often vary (for example, it may be reconnecting with

family, getting treatment, finding employment, etc.). Tsemberis comments on another misconception concerning Housing First: "Some people think when you give housing away that you're actually enabling people as opposed to helping them get better. Our experience has been that the offer of Housing First, and then treatment, actually has more effective results in reducing addiction and mental health symptoms, than trying to do it the other way" (*Pathways*). As Tsemberis points out, Housing First is an ***evidence-based*** program; many randomized, controlled trials in the US have shown that Housing First works (Tsemberis).

Likewise, in Canada, trials have validated its success. Funded and led by the Mental Health Commission of Canada (MHCC), the largest and most prominent of the Canadian trials (and largest of trials worldwide) was the *At Home/Chez Soi Project*, which involved more than 2000 participants, in five Canadian cities, over two years (Goering et al. 5). This project was started in 2008 when the Government of Canada gave $110 million to the MHCC to "undertake a research demonstration project on mental health and homelessness" (MHCC, "Initiatives"). This project, *At Home/Chez Soi*, was run in five Canadian cities: Vancouver, Winnipeg, Toronto, Montreal, and Moncton and provided Housing First support to Canadians experiencing homelessness and mental health issues, "where people are provided with a place to live and then offered recovery-oriented services and supports that best meet their individual needs" (MHCC, "Initiatives"). While led by the MHCC, many of the researchers, Goering et al., working on this project were affiliated with postsecondary institutions. Co-lead of the Moncton site is Tim Aubry, a well-respected and well-known homelessness researcher based at the University of Ottawa, who often brings in his graduate students on research projects.

Major findings from the *At Home/Chez Soi* study are as follows:

1) Housing First can be effectively implemented in Canadian cities of different size and different ethno-racial and cultural composition

2) Housing First Rapidly ends homelessness (62% or Housing First participants were successful in being housed all of the time vs. 31% of those receiving treatment as usual) (Goering et al. 5)
    - Similarly, Tsemberis states that US trials show that 85% Housing First participants stay housed vs. 30-45% of those receiving treatment as usual (Tsemberis)
3) Housing First is a sound investment (every 10$ invested resulted in an average of $11.58 in savings) (Goering et al. 5)
    - Pathways to Housing suggests trials in the US show that Housing First costs on average $57 per night, vs. shelter stays as $63, Jail at $164, Emergency Room at $519 and Psychiatric Hospital at $1185 per night (*Pathways*)
4) It is Housing First, not housing only
5) Having a place to live with supports can lead to other positive outcomes above and beyond those provided by existing services
6) There are many ways in which Housing First can change lives
7) Getting Housing First is essential to optimizing outcomes (Goering et al. 5)

(altered from a chart from Goering et al., using additional material from *Pathways*)

Various levels of government have adopted the *At Home/Chez Soi* philosophy as a priority. As summarized in the State of Homelessness report (2014), many communities across Canada have demonstrated that they can reduce homelessness through Housing First and planned approaches. The 2013 federal budget promised to invest $119 million per year for five years to the Homelessness Partnership Strategy with a new focus on Housing First. Also, the Ontario government announced in February 2013 that it intends to give $4 million in housing and clinical supports to Toronto *At Home/Chez Soi* participants (St. Michael's). Although the *At Home/Chez Soi* study is relatively new (2008-2013), some other Canadian pilot Housing First programs have been in place for some time. In their book, *Housing First in Canada: Supporting Communities to End Homelessness*, Gaetz, Fiona Scott, and Tanya Gulliver provide an overview of Housing First programs in Canada, focusing in on eight case studies: *The Calgary Homeless Foundation*

Housing First Model in Calgary, Alberta (which has been working according to Housing First philosophy and practice); the *Infinity Project* in Calgary, Alberta (which focuses on homeless youth); the *Vivian Housing First Program* with *RainCity Housing and Support Society* in Vancouver, British Columbia (run exclusively by women); the *Transitions to Home Program* in Hamilton, Ontario (showing how Housing First operates in a mid-sized city); the *City of Lethbridge and Social Housing in Action's Housing First Program* in Lethbridge, Alberta (an early adapter of the philosophy); *Streets to Homes* in Victoria, British Columbia (which has initiated a public-private housing initiative); the *Community Action Group on Homelessness* in Fredericton, New Brunswick (operating in a smaller, rural community); and the *Nikihk Housing First, Bent Arrow Traditional Healing Society* in Edmonton, Alberta (focusing its resources on Aboriginal people) (Gaetz, Scott & Gulliver 4-5). In all these cases, Housing First philosophy is successfully applied to localized situations (Gaetz, Scott & Gulliver). This study by Gaetz, Scott, and Gulliver further proves the first listed finding from the *At Home/Chez Soi* Project, that "Housing First can be effectively implemented in Canadian cities of different size and different ethno-racial and cultural composition" (Goering et al. 5). The success of Housing First, in Canada and around the world, offers promise that homelessness can indeed be ended, and many are confident in the approach and excited by the interest and support Housing First has garnered from many different sectors, not least of which, from the Government of Canada (and the subsequent funding in which that support has resulted).

Housing First and the Role of the University

So far in this section, the discussion of plans to address homelessness has involved largescale examples that call for inter-governmental funding and integrated support services. However, how can a university take on a philosophy such as Housing First? And how can a

postsecondary institution contribute to a Housing First model that is inclusive? There are at least two ways that a university can contribute: 1) as a *resource* support to people with experiences of homelessness, and 2) as a *research* support, offering research and resources to government and other support service providers.

Resource Support

The Housing First model prioritizes the complex and difficult process of providing people with housing and mental health and addictions support. However, after these primary supports have been addressed, secondary community supports can also help individuals to improve their quality of life. It would be difficult to realistically integrate universities into a Housing First approach, or into any affordable housing model, but with some planning it might be possible to integrate universities as a supportive institution to Housing First. Here are two ways that universities could become directly involved in supporting Housing First:

1) Providing secondary community supports such as training and education, community and social engagement, research opportunities and networks, and providing access to media, technology, and arts resources. Regardless of the high level of critical and self-awareness skills people with lived experiences (PWLE) of homelessness may have already attained, there are still resources at universities that could potentially help people improve quality of life. For example, the University of Alberta peer-support *Link* project that grouped homeless youth and university students together for the purposes of cultural exchange and support provides evidence that a university can use its resources (funding, students, faculty, etc.) to help people with experiences of homelessness to work on training and education (some youth and students went on tours of the campus; some youth decided to go back to school after the experience of working closely with the university and its students as the experience was said to alleviate fears concerning

postsecondary education) and experience community and social engagement (many students and youth involved expressed appreciation for a new sense of community and connection) (Currie and Laboucane-Benson 188). As can be seen here, and in other community-university projects that directly include people with lived experiences of homelessness, (such as the free university education courses offered through *Radical Humanities*), the university can operate as a service provider to people who are homeless by offering community-university-based services and opening up its resources to PWLE of homelessness. Halifax suggests that universities house time banks or tool banks so that people can engage in "trade-exchange" instead of monetary exchange for services. Many projects involve these elements: universities are already providing complementary and reciprocal supports. However, universities are not always recognized as a potential complementary support, internally or externally by service providers, government, communities, or by people who are homeless. Thus, in order to make Housing First more sustainable and widely integrated, these valuable, potentially supportive institutions need to become part of the "systems integration" that is encouraged when creating and implementing strategies for ending homelessness. Naomi Nichols describes systems integration [as] a formalized coordinated approach to planning, service delivery and management. An integrated system is an intentional, coordinated suite of services that is centrally funded and managed…Systems Integration uses a 'no wrong door' approach. This means that no matter where a person enters the system, he/she can access any services that are needed. (Nichols, "Solutions"). In what ways could postsecondary institutions be included as part of the evolving integrated Housing First based system that is taking place here in Canada? Perhaps community-university projects that address homelessness could become part of synthesized system of supports. For example, once a person is housed and has been able to access clinical supports, a person could be told of any community-university projects that are ongoing in their area. An

integrated system that involves postsecondary institutions, housing, and mental and addictions support could improve a Housing First approach by opening up the available community supports available to include those services offered by resource wealthy postsecondary institutions. This might include universities offering free tuition or bursaries for people who have demonstrated lived experience of homelessness.

2) Additionally, in what ways can universities offer direct support to students and their families who are experiencing homelessness? Halifax, in her survey response, as well as others, such as Gaetz ("Personal Communication") expressed concern for increasing campus homelessness. ***Campus supports*** and knowledge building and mobilization on campus about student homelessness and at-risk populations can help to complement a wider scale Housing First Initiative, or even a locally, campus run Housing First Initiative. A local campus-run Housing First initiative could become a positive example of an inclusive housing project: whether visible or invisible, all homeless students could be included in the scope. In addition, vacant campus housing could be used to contribute to a National Housing First campaign and provide housing for people who are homeless beyond the university community.

Research Support

In what ways can and do universities contribute to Housing First plans to address homelessness? Universities contribute through provision of research and intermediary support. Networks such as the *Canadian Homelessness Research Network* (now called the *Canadian Observatory on Homelessness*) and the *Pacific Housing Research Network* bring together homelessness researchers from across the country in order to encourage "the development and dissemination of quality housing [and homelessness] research and to promote connection among researchers and practitioners in the community, in government and at the university among both

academics and students" (PHRN). Specifically, in relation to Housing First, researchers, both faculty and graduate students, working under Tim Aubry at the University of Ottawa provided part of the research and data collection and analysis for the *At Home/Chez Soi* project. Some researchers involved in this project, including Aubry who was head of the Moncton *At Home/Chez Soi* research team, generously agreed to discuss some of their research experiences via the survey for this dissertation that is outlined and analyzed in the following chapters. These survey results strongly indicate the valuable research role that universities can and do play in generating evidence-based research to address homelessness.

Conclusion

This chapter looked at themes and areas relating to homelessness, institutional behavior, postsecondary power dynamics and community-campus relationships. This chapter also addressed Concepts for University Involvement (bolded terms) in order to show how these concepts can be used by universities to address troubling issues and concerns relating to homelessness and postsecondary involvement in addressing homelessness. Some issues and plans to address homelessness that were discussed in this chapter include the following:

Problem	Ways to Address Problem	Example
Emergency response to homelessness	Prevention, integration and strategy and provision of immediate housing	Housing First (with universities providing direct and intermediate support)
Re-emergent scientism decreasing value of qualitative research	Find new ways to define evidence-based research	*Women's Stories*
Structuralist understanding of institutions/universities	Deconstruction of the university-as-text; community-campus partnerships	*Breaking Ground*

Knowledge-making is static	Knowledge-mobilization	The COH and PHRN
Normative function of university mission statements	Ethical consideration and follow-through	Alberta Bible College mission statement and their *Mustard Seed* project
Praxis vs. Theory	Balance between the two	*Dearborn Homes* facilitation
Market-influenced tower	University as broker	*HomeMATCH*
Ivory Tower mentality	Decentering of Tower	*University of the Poor*
Charity Model	PAR and Community-University Partnerships	*Hidden in Plain Sight*

Table 2: Addressing Homelessness Using University Resources: Problems and Plans (summarized from this chapter's discussion)

An affective plan to address most of these problems involves the need for an adaptable institutional model, whereby the university is flexible enough to change its identity and mission objectives to address changing societal issues. Part of this adaptability requires community-based thinking. Whether through partnering with communities, acting more like communities than institutions, or facilitating resource accessibility, the university and its constituents need to go deeper than displaying sympathy through charity-work or providing research founded on data-driven scientism.

Although this chapter in some ways falls into the trap of listing or counting projects without being able to directly evaluate influence, the next three chapters will look increasingly closely at the level of success of individual projects. "Chapter Three: Projects Review and Analysis" will provide profiles of a large number of university projects dedicated to addressing homelessness; Chapter Four will summarize primary data survey responses through the introduction of case study projects and examine the meaning and significance of the responses

related to these case study projects and discuss how these responses contribute to the wider context of the field. The attention to original data from those who were actually involved in the projects will anchor the dissertation's discussion of plans to address homelessness and issues in primary materials.

CHAPTER THREE

PROJECT PROFILES:
A REVIEW OF HOMELESSNESS-RELATED PROJECTS UNDERTAKEN BY UNIVERSITIES

Introduction

While Chapter Two looked at the literature relating to universities, community-university engagement, and homelessness research, Chapter Three focuses in further on the subject matter to provide an examination of relevant projects. University projects that address homelessness are presented and analyzed in detail and put into context by examining the projects' driving philosophies, goals, and issues. The questions guiding this chapter are: What projects, past and ongoing, are out there? What are some of the main features, goals, and philosophies of these projects? What are some concerns and issues relating to these projects (i.e. how can these projects be improved)? And what are some general concepts for university involvement introduced by these projects? The chapter is organized according to the same four subareas introduced in Chapter One: Research, Education, Advocacy, and Representation. Under each of these subareas, there is an "Introduction" to the area of study, an outline and analysis of "Projects" relating to the area, and a discussion of "Concerns and Issues."

Research

Research is often articulated as being one of the primary mission objectives of postsecondary universities. In relation to issues of homelessness, research marks a point of intersection between the worlds of academia, government, non-profit organizations, service

providers, and the clients who use (or do not use) services. This dissertation argues from a research-intensive, specifically humanities research-based stance that research offers a potential means, through ***interdisciplinary approaches***, to improve upon existing services, recommend new services, and search out and test ways to address issues. In *Understanding Research on Homelessness in Toronto: A Literature Review,* Gaetz states that "solutions to homelessness can be found in research" (1). In a more recent publication, on Youth homelessness, Gaetz argues again that if meaningful solutions to homelessness are going to be found, "we need to develop approaches that are informed by research" (2). He goes on to argue that access to research is of primary importance, which is something that networks such as the COH and PHRN work hard at achieving. Gaetz suggests that ***synthesis*** offers a means of creating access: creating links between researchers, research networks, and stakeholders are important to making research on homelessness accessible. For example, the *Homeless Hub* is a vast database for homelessness research (which aims to be as open-access as possible) but it also offers space for homelessness researchers across the world to view each other's profiles. Many other interesting and innovative projects are being undertaken by universities to bridge different sectors and make research on homelessness more consolidated, widely accessible, and effective. These projects involve thinking beyond an individual researcher's work to creating networks, databases, conferences, and partnerships, all of which foreground process over product concerning research and is founded on a philosophy of what Gaetz calls ***integration and strategy*** (*Coming of Age* 3).

Projects

The COH

At York University, many of these types of research projects and networks have been undertaken and established in order to bring together homelessness researchers across the

university and country. For example, the COH housed at York and co-founded by Gaetz, works in collaboration with key stakeholders in the non-profit and government sectors in order to enhance "the impact of research on the homelessness crisis…[by] establishing effective mechanisms for ***knowledge exchange and mobilization*** in the area of homelessness research in Canada" (the COH website). Levin's discussion paper "Thinking about Knowledge Mobilization" provides an overview of the current context and thinking on Knowledge Mobilization as well as outlines its inadequacies and areas for further research. He suggests that KMb has arisen out of contemporary societies' need to "strengthen connections between research and evidence on the one hand, and policy and practice, on the other hand" (Levin 5). As Levin argues, this need for "research evidence" (a style of ***evidence-based research*)** is activated and supported by new technologies and media. Levin's analysis of current KMb practices shows that the majority of these networks and projects follow a tripartite frame which involves "the creation of research/evidence/knowledge, the processes through which that knowledge is distributed or made available, and the uses made of it, with varying degrees of feedback and interaction among these elements to recognize that the process does not just flow in one direction" (8). Due to this ***process-orientated approach***, and the self-reflective quality that often comes with it, KMb practices embody action research and thus potentially tie research more directly to the communities it pertains to. The COH is a KMb driven collective that manifests this mandate through its web-based research library and information centre, the *Homeless Hub (Hub).* The *Hub*, which emerged out of the 2005 *Canadian Conference on Homelessness* is, like the COH, housed at York University and was launched in 2007 to fulfill the need for a single point of access for Canadian homelessness information and research. As Gaetz advocates for, it

epitomizes synthesis of research in order to ensure accessibility and increase potential effectiveness.

Pacific Housing Research Network

Another example of a research-based university initiative implemented in order to address issues related to homelessness is *The Capacity Building Project-Housing and Homelessness* at the University of Victoria in British Columbia. This initiative on Housing and Homelessness, a part of the larger *Capacity Building Project* at the university, states its goal as being "to support community-campus partnerships to together end homelessness on Vancouver Island" (*Capacity Building* website). They argue that while many communities and postsecondary institutions on Vancouver Island are working to address homelessness, there are still many postsecondary institutions not involved in these ***multistakeholder initiatives***. "What are the barriers to accessing the assets and capacities of campus communities?" (*Capacity Building* website) they ask. This is the strategy of the *Capacity Building Project*, to find ways to "facilitate authentic, relevant partnerships between communities and postsecondary institutions in order to address housing and homelessness issues across Vancouver Island" (*Capacity Building* website). Some of their projects have included consultations with stakeholders, walking reality tours of inner city Victoria, graduate courses on Housing and Homelessness, and development of a University of Victoria Housing and Homelessness strategy. Like the COH and the *Homeless Hub*, *The Capacity Building Project* uses university resources to enhance research-based plans to address homelessness. While the former projects are national in scale, and the latter is more local, both types of projects advocate for ***action, participatory, and participatory action research*** as means of finding these ways to address homelessness.

These projects are constantly evolving and changing to meet ongoing needs of homelessness research. The COH, which focuses on networking and innovative knowledge dissemination, evolved from the *Canadian Homelessness Research Network* (CHRN) created in 2012. While the CHRN was limited by the terms and conditions of its funding, which prevented the network from conducting research, the COH is specifically funded to conduct homelessness research to enhance "the impact of research on solutions to homelessness by establishing an evidence base and Knowledge Mobilization strategy" (*Canadian Observatory*). This evolving and improving nature of the network can also be seen at work with the *Capacity Building Project*, which was transformed into the *Pacific Housing Research Network* (PHRN) in spring of 2012. The PHRN came about as a result of *The Capacity Building Project*'s Housing and Homelessness division's two local and three provincial forums on the topics of housing and homelessness. For these forums, seven campuses, 475 people and many government, business and community organizations attended, and these talks lead to the formation of the PHRN, now a provincial network co-led by University of Victoria researchers and supported by the University of Victoria's Office of Community Based Research (OCBR) (Tremblay 9). Working for the OCBR, Crystal Tremblay compiled a list of the University of Victoria's Civic Engagement (CE) projects, which were then categorized according to the following thematic areas: "Community engaged scholarship, student engagement, community-based research, Knowledge Mobilization and community partnerships" (Tremblay 2). The PHRN falls under "Community-based research" and "Community partnerships" and is one of many University of Victoria projects that involve civic engagement (although it is the only one that directly addresses homelessness in the surrounding community). PHRN encourages the development and dissemination of housing research and promotes partnerships between researchers, universities, government, agencies, and

service providers in British Columbia. The PHRN is based at the University of Victoria, from which it receives in-kind support; however, it is funded from agencies external to the university, such as BC Housing and the *Canada Mortgage and Housing Corporation* (CMHC). The PHRN has created and maintains a website with links for stakeholders and pages for research, news, and resources. The PHRN produces three newsletters each year with the intent of providing updates on the state and results of housing research in the province, and it hosts annual symposia on housing research. Its research areas are organized into fourteen categories: Aboriginal Housing; Affordable Housing; Building, Design, Sustainability; Community Planning; Finance; Homelessness; Immigrants; Issues, Needs, Solutions; Market Information, Trends; Outcomes, Evaluations; Ownership; Policy Development; Rental; and Social Housing (PHRN). Although Homelessness is just one of the categories, it is important to the work of the network and overlaps with many of the other research categories. Upon clicking on the website's link to homelessness research, one is provided with a list of recent publications relating to homelessness, some of which are dedicated to examining homelessness in other provinces or looking at the issue nationwide (e.g. one article, "Making the Case for the Canadian Definition of Homelessness," is from the *Homeless Hub*) (PHRN*).* This points to the fact that although the PHRN might be locally focused on British Columbia it also networks in wider circles. Currently the main page of the website is showcasing a British Columbia Government, Economic Development Division webinar series on Affordable Market Housing. This exemplifies the mandate of PHRN: to provide information dissemination and allow users to take advantage of partnerships and institutional relationships.

Alliance to End Homelessness

The *Alliance to End Homelessness in Ottawa* (ATEH) is a non-profit, non-partisan organization incorporated in 2010. Prior to incorporation it was a coalition since 1995. Its mandate is to improve the operating of its member organizations by providing research, ideas, solutions, and partnership opportunities. ATEH provides support to those who are experiencing, have experienced, or at risk of experiencing homelessness by providing advocacy for increased services. ATEH has been creating The Report Card on Homelessness since 2004. The Report Card measures Ottawa's success in providing affordable housing; it measures factors such as income to rent/mortgage ratios and shelter use (to name only a few). The Report Card creates annual targets for the city, which include:

- A decrease of 500 persons each year: Meeting this target (- 5000 over 10 years) would end homelessness for all but 2,000 people. Emergencies like fire, family breakdown, illness, etc. will continue to displace some people temporarily each year.
- A decrease in average shelter stay: by 3 days each year. A 3-day reduction per year in average stays could reduce stays to a 30 day stay in 10 years.
- 1,000 new built units and/or households helped with rent (rent supplements or housing allowances): Over 10 years, the community would have 10,000 new units with 4,000 households on the social housing wait list.
- Housing affordability improves each year: A 10-year goal and constant movement towards it could reach 30% of income spent on rent for a bachelor apartment for a single person on low income. (*Alliance to End Homelessness)*

In the 2012 Report Card, the city scored an "A" for "New Affordable Units," but an "F" in overall "Affordable Housing" and "C"s for both "Homeless Individuals and Family Members" and "Average Time in Shelter" (ATEH). This concern with creating measurable targets for the city is a part of the ATEH mandate to encourage action. It also has an "Action Centre" page on its website that outlines current praxis orientated projects and provides members and website users with ideas for advocacy that is active. As the page states explicitly, "The community can do something!" (*Alliance to End Homelessness).* ATEH has also been hosting the annual fall

Community Forum on Homelessness since 2004, which brings together more than 200 service providers, academic researchers, government workers, and people who have experienced homelessness. The *Alliance* also has launched the ASK Me Campaign, designed to help 9500 volunteers and staff members who have experienced homelessness to speak about their experiences to help change public perceptions (*Alliance to End Homelessness)*. Its affiliation with postsecondary institutions is not explicit; some of its board members and researchers (e.g. for The Report Card and Forum) are from universities and colleges in the area, specifically the University of Ottawa. However, its members are mainly service providers: addiction and mental health service providers, emergency shelters, affordable housing agencies, and community health centres, and its funding comes from donations, membership fees, and grants (currently none of which are from universities). Thus, the reason for including it in this examination of community-university projects is because it uses university faculty and students as its researchers.

The PHRN, ATEH and the COH are examples of evolving university-based research networks that attempt to partner with the different communities to create practical and accessible research.

Street Health

From another angle, there are community-university partnerships that generate research, but do so with the community agency operating as main contributor and author. For example, Crowe discusses the *Street Health Reports* made by Street Health and the *Homelessness Action Task Force* initiated by Mel Lastman with Anne Golden as chair, as being research documents that used researchers from the Institute for Social Research at York University and other universities' faculty to "develop [the research] so it would be rigorous and stand up on its own."

Street Health is "a non-profit community based agency that strives to improve the health and well-being of homeless and under-housed people in downtown Toronto" (*Street Health*, "Compassionate Care") by using a multidisciplinary and client-centred service model. They provide physical and mental health programs, supports to help clients access other services, an ID safe program, Harm Reduction, advocacy, and research (*Street Health*, "Compassionate Care"*)*. Their research comes in the form of biannual newsletters, research papers, and annual *Street Health Annual Reports*. These annual reports involve collaboration with university and hospital researchers in order to report on the health status of homeless people in Toronto. The 1993 and 2007 Street Health Reports are extensive and examine the root causes of homelessness, living conditions of homeless people, physical and mental health of homeless people, use of health care services, barriers to these services, and how the health status of homeless people has changed since the publication of the first *Street Health Report* in 1993. These reports also provide annual Action Plans that address the issues revealed by the *Report* (Wellesley Institute). E3, Crowe, spoke about the first of these reports, created in 1993. This original report "outlined the severity of the health problems and living conditions of homeless people in Toronto. The report helped Street Health to focus its efforts and provided valuable data to support its advocacy efforts" (*Street Health,* "Street Health: A Story of Hope"). This report was the first "of its kind in North America and continues to be used today" (Hulchanski et al., *Finding Home*). Now there is a much larger and growing amount of homelessness research, as evidenced by the deep archive available on the Homeless Hub. The Street Health Reports are now used primarily as a way of comparing the nature of homelessness and health across time, and this comparison indicates that "homelessness and housing insecurity have increased in Toronto" (Hulchanski et al., *Finding Home*) in a dramatic way in the time period since 1993.

At Home/Chez Soi

Housing First, specifically the *At Home/Chez Soi* project, addresses chronic homelessness by firstly, without preconditions, providing housing and support to those with severe mental illness and addiction who have experienced homelessness. The theory behind this approach is that after stable housing is provided, people can then better address long-term health needs. Tim Aubry (the respondent R3 from the above ATEH survey response), who is involved with the project along with 40 other researchers from across Canada and the US, calls it the largest social experiment on homelessness in the world. It is a $110 million project, funded by Health Canada, and looks at five Canadian cities (Moncton, Montreal, Toronto, Winnipeg, and Vancouver), and involves 2,265 participants (1,265 are receiving Housing First services and 990 standard care) (Aubry). Findings suggest that Housing First participants spent 75% of their time in stable housing, while only 30% of those receiving standard care spent their time in stable housing. Also, the study is showing that a Housing First approach can save money on more expensive services "such as hospitalization, emergency room visits, outpatient services, shelters and police detention" (Aubry). The *Mental Health Commission of Canada (MHCC*), which estimates that 25-50% of people living homeless have a mental health disorder, is calling for shift in the mental health and housing paradigm and recommending a Housing First philosophy ("Housing and Homelessness"). Both the MHCC and Aubry are advocating for a Housing First approach to housing in order to improve the odds of retaining housing for those who are homeless and have severe mental illnesses. It is different from standard care because instead of providing traditional emergency shelter or transitional housing, Housing First "provides immediate access to permanent housing," eliminating the standard care step that requires certain conditions to have been met (e.g. engaging in treatment, being clean and sober, etc.) ("What is Housing First?").

Based on the positive findings of the Housing First experiment, the federal government has extended the federal homelessness initiative, the *Homelessness Partnering Strategy*, until 2019. This extension will allow Employment and Social Development Canada to focus delivery of services "on programs that take the housing-first approach to mentally ill and addicted people living on the street" (Swan). Stephen Hwang, a homelessness researcher at Toronto's St. Micheal's's Hospital states that "They [the Federal Government] should be applauded for moving to a housing-first approach, which is evidence-based" (Hwang, qtd. in Swan). This idea of an evidence-based approach regarding homelessness research comes up again and again as important not only in finding effective means of addressing the issues, but also in motivating big institutions and layers of government to fund the application of projects and programs.

Arts-Informed Research

Finally, there are scholars who working from within the university, challenge traditional notions of academic scholarship and research. Gaetz argues that there has been a "radical transformation in Canada… And Humanities based work is a part of that. And York University is at the centre of that. Research can have an impact, and we can demonstrate and we need to do that with qualitative, ethnographic methods." For example, Halifax uses arts-informed research to challenge norms of data-driven research. Also, Finley and Diversi curated a collection of stories, poems, emails, and other styles of writing by PWLE of homelessness and published them as a special issue in an academic journal: *Cultural Studies—Critical Methodologies*. They include these texts "without interpretive voices, the academic filter our readers might expect" (Finley and Diversi 11), so that readers could "experience these performances of life as interruptions to the academic presentations" (12). They explain that they invite the writers of the texts "to perform in the textual world of academe, to transform these

pages into dialogical performance" (Finley and Diversi 12). In these examples, there is user-involvement in an attempt to provide grounds for discussion and to instigate change (Finley and Diversi 12). These examples (by Halifax and Finley and Diversi) support Butler and Foucault's argument that identity categories, or discourse, can be used to oppress and liberate, as people identified as homeless engage in performance of a different identity (academic) in order to call attention to the boundaries of these identities in the name of generating critical thought and discussion.

Concerns and Issues

Although there are many positive impacts of research, as discussed in the above section and evidenced by many research projects that have helped to improve the situation on homelessness, there are some who are critical of homelessness research, or of some homelessness research. Third, in her article "Researching Homelessness and Rough Sleeping in the Scottish context," examines some ethical tensions involved in researching homelessness. Her main point is to question "the justification for making a living out of homelessness research" (450). In particular, she states that "Sensitive researchers must come to terms with the uncomfortable truth that they are making a living out of poverty and social exclusion" (459). She suggests that researchers need to find a way to avoid perpetuating the "homelessness industry" (448). However, Gaetz describes this type of approach as exhibiting "anti-intellectualism," a viewpoint that used to be prevalent in regard to homelessness research. Gaetz questions whether this anti-intellectualism perspective excludes conducting research on any marginalized populations and/or on other social problems?

In further refutation of this argument, Gaetz argues that for most homelessness researchers, their employment is not dependent on keeping with this subject matter, and also, researchers should be able to research what they want ("Personal Communication"). He also argues that the bulk of homelessness research in Canada is not voyeuristic, but in contrast, Canadian research is often inclusive of PWLE of homelessness in all aspects of the research process. In the US, there are examples of inclusive research, as shown in the above special issue publication by Finley and Diversi, and Halifax's *Women's Stories* is a clear Canadian example of comprehensive user-involvement. Gaetz argues that most homelessness research in Canada "is designed to have an impact on policy and practice, with a goal to improving solutions to homelessness" ("Personal Communication"). Gaetz also asks, should people "not conduct research on important issues relating to poverty, marginalization, hunger, discrimination, etc.?... The ethical questions are important to address, but of course could apply to many populations who exhibit vulnerability – children, the elderly, people who have experienced violence, etc." ("Personal Communication"). Finley and Diversi, in an ironic coinage, call poverty scholars "Poverty Pimps;" they suggest that there is a problematic lack of narrative space for the "unspoken internal conflict faced by" poverty scholars (Diversi and Finley 14). They argue that part of the solution to the notion of an academic industry profiting off, and perhaps exploiting, people who are homeless, is to generate dialogue about the issue and recognize the tensions at work in these delicate and sometimes unbalanced dynamics. Further, Finley and Diversi argue that creating collages "of written expressions of homelessness represents a critical methodology in and of itself, for it disrupts the traditional, colonizing production of knowledge about the Other by bringing in unedited written texts from those experiencing homelessness at more visceral levels into the academic narrative space" (12).

In defense of all kinds of homelessness research, Gaetz problematizes anti-research or anti-intellectual stances. He argues that

> In the early years of the [homelessness] crisis, there was a strong anti-intellectualism and disdain for research voiced by many engaged in the struggle to address homelessness, a common refrain being: "We don't need research, we know what the problem is, and we know what the solution is"…The gap between research(ers) and the community was quite significant indeed. Since those early days a shift has taken place in that research is now contributing to the development of effective solutions to homelessness. (Gaetz, "Knowledge Mobilization")

This kind of anti-intellectualism, taken to extreme, can arguably limit free speech, freedom of research, and even free choice. As Gaetz and others have argued, perhaps a more important problem to focus on is the missing link between research and policy. As discussed above, Nutley et al. explore ways to improve research-impact on policy and practice. They suggest that research can directly and indirectly (conceptually) effect policy decisions (2) and that broadly defined evidence-based research, which not only outlines "what works" but also "what is the nature of the problem, why does it occur and how might it be addressed?" can help policymakers make well-informed decisions (Nutley et al. 13). They also argue that "research findings cannot…'speak for themselves': they will be interpreted….this is most likely to happen effectively through dialogue and engagement" (Nutley et al. 24). One avenue for researchers to more effectively engage their readers is through "design thinking" and layered Knowledge Mobilization (Gaetz, "Knowledge Mobilization"), as was previously discussed above. As Gaetz argues, a way of refuting anti-intellectualism and connecting homelessness to policy in a direct way, has involved the shift to homelessness research that is "interdisciplinary in focus and by design so it includes people from not just the social sciences but also humanities and medicine, health sciences, even mathematics."

Education

One of the most important ways that a university can contribute to solving homelessness issues is through educational projects. The university space is ideally one of educational exchange and reciprocity, so by extension, the sharing of these resources with the surrounding community is a goal that can be realized with some success. Some of the projects discussed in this dissertation involve universities providing free, higher education to people with experiences of homelessness. Specifically, these universities offer university-level humanities courses in an attempt to provide disadvantaged students with an interdisciplinary education that potentially "is a catalyst for self-knowledge that inspires and activates—if the moment's right, it can help to get the momentum going" (*Humanities 101*). These programs, especially the *Radical Humanities* courses, are founded on the belief that university-level humanities education, due to an intrinsic interdisciplinary and reflexive nature, allows for the gaining of a self-knowledge that can in turn, result in self-empowerment and activism: Action-Humanities can empower people. Thus, although the students may not be learning practical skills or even using these humanities courses towards accreditation, the knowledge they gain may be sufficient to make real changes, at both the individual and community levels. In this regard, the justification for *Radical Humanities* and providing free education to disadvantaged students, is based on an epistemological assumption, one that argues for the importance of a specific type of knowledge, that of humanities knowledge, as being instrumental in bringing about self-awareness. Taken further, Mahali Phamtose and Mike Kissack argue that "humanities have become the focus of modernity's self-awareness" ("Abstract"), and this suggests that the power of humanities to bring about transformative self-awareness is applicable to everyone; this argument is not just in reference to PWLE of homelessness.

The suggestion that humanities knowledge acquisition is powerful, differs from the 19th century celebration of positivist, empirical, science-dominant knowledge, one that applies universal truths to create the "rationally planned society" (Husen). As Torsten Husen explains, in the 1890s, Wilhelm Dilthey, argued that there are differences in the ways of knowing, between humanities and sciences, and that humanities aims at "understanding" while sciences aim at "explaining." Husen relays the evolution of this epistemological notion, suggesting that in 1920, John Landquist, in his book on the epistemology of humanities, "pointed out that practically all epistemological theories current at that time had been derived from natural sciences" and the pro-positivist worldview. Husen suggests that Landquist, to contrast the positivist epistemology, put forth an alternative epistemology of history and art, arguing that the main concept behind these disciplines "is the symbol, which is an individual image from the domain of human valuation. The more saturated the symbol becomes by such images, the deeper its significance and impact and the more prominent its universality" (Husen). Although symbols are universal in application, the process of attributing meaning can be personal and derived from individual-lived experience, and in this way the study of humanities becomes both universal and individual in scope. The students of *Radical Humanities* learn about themselves through studying symbols of universal human experiences.

Finley, who is faculty at the Department of Teaching and Learning at WSU Vancouver, in her article "The Faces of Dignity," argues that partnerships with, and projects that involve, those lacking the material resources to attend higher education is a type of "***boundary crossing***," and this crossing can and should "retrieve public [educational] spaces for unhoused persons" (521). As suggested above, these types of projects can allow for increased critical awareness, empathy, and empowerment on the parts of everyone involved, including unhoused persons,

university students, and faculty involved in the exchange. In these projects, it is not only the disadvantaged who are learning, because as established e.g., by Selvaraj, not all knowledge originates in the university. Crossing boundaries through teaching also engages the instructor in an "epistemology of humanities," through which the instructor learns about themselves. This can be the case in projects where traditional students take courses in homelessness and poverty. They also engage in a lived and symbolic exercise that allows for growing self-awareness. Like Finley, hooks also discusses these types of educational partnerships as a boundary or border crossing, and also speaks of the barriers to these crossings. hooks writes in "The Heartbeat of Cultural Revolution" that,

> Working with students and families from diverse class backgrounds, I am constantly amazed at how difficult it is to cross boundaries in this white supremacist, capitalist, patriarchal society. And it is obviously most difficult for individuals who lack material privilege or higher levels of education to make the elaborate shifts in location, thought, and life experience cultural critics talk and write about as though it is only a matter of individual will. (hooks 5)

hooks emphasizes the difficulties in crossing boundaries in a society so rigidly defined by colour, class, gender, and education. Regarding education, these barriers create cyclical oppression: a lack of education keeps people from being able to access education. As a solution, hooks suggests that it is up to educators to envision new ways to actualize freedom of information through boundary crossings. She emphasizes that "structures of class privilege prevent those who are not materially privileged from having access to those forms of education for critical consciousness that are essential to the decolonization process" (5). Another potential place for barriers is in the classroom. Survey respondent E2 suggests that there is real need for "authenticity teaching" in order to keep classroom power dynamics in check, especially

regarding Marginalized Non Traditional Adult Learners (MNTAL). Patricia Cranton and Ellen Carusetta (2004) define authenticity in teaching as "being genuine, showing consistency between values and actions, relating to others in such a way as to encourage their authenticity, and living a critical life" (7). Authenticity teaching is one way to avoid unhealthy power dynamics that create barriers to learning within the classroom; further, if authenticity teaching is used, it can result in "Transformative Learning" (Cranton and Carusetta 21), a "process by which previously uncritically assimilated assumptions, beliefs, values, and perspectives are questioned and thereby become more open, permeable and better validated" (Cranton and Carusetta 6). Much like Shorris suggests, Cranton and Carusetta argue that "critical reflection or critical participation in life is central to transformative learning" (8).

In other words, if postsecondary institutions are upholding these structures of privilege instead of envisioning and implementing boundary crossings by creating opportunities for MNTAL to attend courses, training for authenticity teaching, and transformative learning, then they may be operating under the auspices of cultural imperialism and neo-colonialism. The following examples showcase some projects that attempt to cross boundaries between the ivory tower and disadvantaged communities in the surrounding area in order to generate ***authentic democratic practice*** (Harkavy and Hartley, "Executive Summary" 3).

Projects

Radical Humanities

Some of the educational projects that are, and have been, implemented at universities include those that are particular to a single university and those connected to a wider network of universities. One of the latter examples is the *Humanities 101* program. This program operates under the auspices of *Radical Humanities* and is available in different translations of the

Clemente philosophy, at many universities across Canada, including the University of Victoria, the University of British Columbia, the University of Alberta, the University of Calgary, the University of Toronto, Lakehead University, and the University of Ottawa and uses university resources (books, facilities, students, faculty, etc.). *Radical Humanities* is based on Earl Shorris' Clemente Model, which promotes ***transformation*** through the transformative learning potential of humanities courses by offering free university level education to those who lack the material wealth to attend higher education. Additionally, the Clemente Model emphasizes accessibility by offering this alternative form of education in the vicinity where underprivileged, poverty stricken, and/or homeless populations live and by subsidizing the educational experience further by providing free tuition, books, supplies, childcare, and transportation reimbursement to students. Shorris first developed and delivered the course in 1995 in the lower east side of Manhattan, New York, and the model has since been replicated by many educational institutions around the world. Working with Halifax's Dalhousie University *Humanities 101 (Hum 101)*, Mary Lu Roffey-Redden sums up Shorris' vision, as well as the course offered in Halifax, Nova Scotia, by stating that "the course material teaches reflection and critical thinking, enabling those on low incomes to combat isolation and to navigate their way through poverty to actively participate in changing their lives" (Halifax, *Hum 101* website). At the *Humanities 101 Community Program* at the University of British Columbia, education in humanities for those living in the Downtown East Side (DTES) is combined with media awareness and documentary nights. As their website suggests, their program's philosophy and aims are embodied by their documentary film nights, held frequently throughout the month. As many as 80 *Hum 101* students, and others who are not enrolled as students, attend these weekly documentary screenings and discussions. See Sea, an alumna of the program and the initiator of the documentary film nights, states that "Documentary nights…have been providing the poorest of

our society with the opportunity to view, and learn" (*Hum 101* website). Another example of *Radical Humanities* is St. Mary's University College incarnation of *Humanities 101*. This program has been operating at the St. Mary's University College campus, a Catholic postsecondary institution, since 2003 (Cann and Russell). Originally called *Storefront 101* and run collaboratively by St. Mary's University College, the University of Calgary, Ambrose University College, and Mustard Seed (a Christian not-for-profit organization that addresses poverty), it is now called *Humanities 101* and is only operating from St. Mary's University College. The following statistics illustrate the demographics of students enrolled in the St. Mary's *Humanities 101* program during one its previous years:

- 42% of participants fell far below the low income cut-off (LICO) established by Statistics Canada
- 31% of participants reported living in unstable or unhoused situations (temporary or permanent shelters, halfway houses, homeless)
- 36% of males and over 50% of females reported experiencing violence (with evidence of substantial under-reporting for female participants)
- Over 90% of the participants reported more than one (and often up to six) of the following life events: homelessness, drug and alcohol dependency, poverty, violence, chronic illness, disability, war. (Stevens)

Although there is no university credit available to students taking the class, St. Mary's University College holds fundraising events in order to offer scholarships to its students so they can pursue formal degree studies at the university (*St. Mary's*). As of October 2012, twelve *Humanities 101* graduates had gone on to pursue formal degrees with St. Mary's; two had completed their degrees, and two were close to completion at that time. Other *Humanities 101* graduates have gone on to pursue and complete degrees at other postsecondary institutions, obtained employment, volunteered, and experienced "increased capacity for decision-making and civic engagement" (Cann and Russell). In the past, Humanities 101 at St. Mary's has run out of funding. After the 2009-2010 school years, it was temporarily cancelled due to lack of money.

The *Friends of Humanities 101* campaign was initiated in order to raise money for the program's resumption, which they were successful in accomplishing (Cann and Russell). Their 2013 Fall course, "Different Stories, Different Meanings," ran Tuesdays and Thursdays 1-3:30 with a complimentary group lunch before each class (tuition, university facilities, books, course materials, and transit tickets were also free) (*St. Mary's*). St. Mary's *Humanities 101* is an example of a university using its resources to provide educational pathways for people who have experienced poverty and homelessness or have otherwise faced barriers to pursuing postsecondary education.

Radical Humanities also holds a national conference, which brings together representatives from most of the *Humanities 101* programs in the country. While each university varies in their individual treatment of the Clemente model (e.g. some offer courses for credit while others cannot), they all offer free Arts and Humanities courses to disadvantaged people living in the surrounding community in the hopes of ***empowering*** these students through critical thinking and educational literacy. Other universities may have similar programs such as the *Transition Year Program* (TYP) at York University. This program is a special access program for youth (19+) and adults who have previously experienced social and financial barriers to accessing the formal education system. This program allows individuals to bridge the gap between their prior experience and education and the formal educational requirements needed to qualify for university; in addition, the students earn 18 academic credits. Unlike *Radical Humanities* this program is not free. However, students who are accepted may apply for financial assistance.

Urban Diversity Initiative

An example of an individual Canadian university educational program, one that is specific to a particular university and that helps to empower poverty and homeless experienced students, is that of the *Urban Diversity Initiative* operated through York University's Faculty of Education. In this program, students enrolled in the faculty of education teach in inner city schools, working with community groups to address social issues encountered by the inner city students. Although this program is not directly or exclusively geared towards homeless students, it is important because it shows the effectiveness of university student-teacher intervention in disadvantaged communities. The program works in such a way that the York student-teachers "are encouraged to challenge their own preconceptions about different communities, explore the perspectives of marginalized students, and develop strategies to include the experiences of those students in the curriculum" (York U website). This type of socially conscious pedagogy, one which respects and works from students' lived experiences, fulfills a Freirean "pedagogy of the oppressed," "in the elaboration of which the oppressed must participate" (Freire 105). The use of student contextual situations and social issues in the teaching process avoids 'manipulating' students, and instead "expresses the consciousness of the students themselves" (Freire 51). This potentially helps in community-building and empowering marginalized students by providing pathways out of poverty and homelessness.

Dignity Village

Another example of a particular community-university education program is that of *Dignity Village.* In the US, Washington State University (WSU) Vancouver is part of a ***reciprocal*** educational partnership with the citizens of *Dignity Village*. *Dignity Village (Dignity)* is a tent community near Portland, Oregon, "based in the concepts of democracy, community, and care. At Dignity Village, human compassion and self-governance are guiding homeless

people into better lives" (Finley 509). *Dignity* started out as a tent city, but has evolved into a sustainable, democratic village with cottage-homes, running water and plumbing, elections and "public dialogical reflection" between residents and Portland City Hall, citizens of Portland, and WSU Vancouver (Finley 510). Specifically, WSU Vancouver provides on-campus, free computer, funding, and other literacy courses to Dignity residents. Reciprocally, *Dignity* allows students and teachers to visit and volunteer in their community, and thus "villagers provide opportunities for teachers to witness dignity, democratic governance, and empathy, as well as to analyze the direct impact" of poverty and homelessness (Finley 521-522). Finley, who initiated and directs the partnership with *Dignity* residents, argues that through the building of the village and the subsequent partnership with the university, the residents of the Village are engaging in a "***praxis of liberation***." In her article "The Faces of Dignity," Finley explains how this works:

> This praxis of liberation at Dignity Village is performed through its ***dialogical pedagogy***. This form of liberating pedagogy is realized in the ways by which Dignity's residents engage in critical reflection in a public arena and in their exercise of democratic governance. Further, by becoming political representatives for homeless persons through the pursuit of social change for all poor people, Dignity's residents have enabled their own social emancipation, insuring some degree of freedom from coercion by the larger social order. (510)

As she suggests (and much like the philosophy underpinning the Clemente Model), pedagogical engagement is integral to this process of social emancipation, because it allows for critical reflection and awareness of one's socio-political context. This is an important aspect of democratic engagement and participation, and it is what Finley argues allows the residents of *Dignity* to change their lives for the better. In the words of one student from *Dignity* who was involved in the computer literacy program at WSU Vancouver,

> I am 42 and a year ago I would have never dreamed I would be a freshman in college come april 1st 2002. there is no dollar amount that one can put on the giving

> of empowerment to a fellow human being. education and enlightenment is the vehicle, but giving it is the true key to success. (qtd. in Finley 526)

Additionally, the university is able to aid and participate in this praxis of liberation by actively engaging with the community in a reciprocal manner. They too are involved in praxis of liberation by taking control of the public arena, in this case the resources of a public university, in order to ensure freedom (for the residents and for themselves) from "coercion by the larger social order" (Finley 510). Also run out of WSU Vancouver by Finley is the *At-Home-At-School* (*AHAS*) project. This project is a good example of how a university can use its resources to help children and youth experiencing homelessness. While the other examples so far mentioned have been geared primarily towards working with adults to find pathways out of homelessness and poverty, the *AHAS* project brings together children in grades K-8, their families, and their service providers in an after school and summer community project. The kids participate in arts-based literacy instruction by participating in drama, literature, visual arts, gardening, and computer technology programs with volunteer student-teachers and faculty from WSU Vancouver. Finley, in her article "Arts-Based Inquiry: Performing Revolutionary Pedagogy," states that the intended goal "with the children who attend AHAS is to draw their attention to the relationship between themselves and society so as to help them redirect the anger they sometimes feel at themselves and their parents back toward the system of sustained poverty that subverts them" (690). *AHAS* is located on campus, and teachers interning at *AHAS* are supervised by WSU Vancouver. The majority of directors, administrators, and volunteers are faculty and students of WSU Vancouver.

Housing and Feeding the Homeless Program

Another example of an attempt by an American university to use education in an empowering way to address homelessness was Cornell University's *Housing and Feeding the*

Homeless Program. This innovative program ran on the basis of ***Service-Learning***. Students of the program were expected to volunteer at local community shelters and food providers for the duration of the course, then analyze the services for strengths and weaknesses for their course papers on homelessness and provide recommendations on how to make these services better. Thus this program was not only educationally driven but also research-orientated, and unlike the "Education" examples explored so far, this program was directed at educating students about homelessness rather than educating people with experiences of homelessness. Don Eberly, former National Service Secretariat, states that "Service-Learning is a process rather than a program. It is the integration of service with learning, wherein the learning informs the service and the service informs the learning" (qtd. in Hales 306). This reciprocity of informing seems to be the key pedagogical intent of the course. In this Service-Learning course component of the program, the students were able to establish "connections between academic life and the larger society" (Boyer, qtd. in Hales 307). Additionally, the program offered a separate, free, and open-to-the-public lecture series of five lectures on issues related to homelessness delivered by directors and representatives from prominent social service organizations (Geddes). Hotel School faculty member and teacher of the course, Theresa O'Conner, comments on the lecture series suggesting that "this lecture series will enable us to hear how some excellent programs are addressing the needs of the poor" (qtd. in Geddes). As implied here, awareness of successful programs plays an important foundation for becoming educated about homelessness. An important article outlining the program and its findings, "Cornell University's Homeless Program: The Give and Take Process of Service-Learning" by Ann Hales, shows that in post-analysis of the program's impact on students, service providers, and homeless clients the program proved to be overwhelmingly successful in promoting student's social awareness and improving existing services. Some students even initiated new food and housing projects of their

own, and many continued to volunteer and advocate for homeless services long after the course had ended. In her article, Hales suggests that the program introduces concrete questions regarding servicing people who are homeless, questions such as "How does one design a weekend meal program, or how does one serve 1400 meals in one day?" (318) However, she also states that the program brings up larger socio-economic issues, such as "Why do communities exist which need meal programs and homeless shelters? Why do three million people in our nation have to stand in line to be served food in a plastic margarine dish which they retrieved from the garbage can?" (318) Also, in light of the success of this program, Hales asks "When will every institution of higher education teach students about community service, social justice, ethics, and human dignity for all?" (318). Cornell's *Housing and Feeding the Homeless Program* ran from 1987 until 2000. Other examples of Service-Learning projects that specifically address homelessness in the area surrounding universities include "Breaking Ground," funded by a grant from the W.K. Kellogg Foundation's South Carolina Leadership in Public Service Program based at Clemson University, South Carolina, this project engaged in advocacy training and allowed students to create events for *National Hunger and Homelessness Awareness Week*. Additionally, individual courses on homelessness run out of Ohio's Denison University's *Service-Learning Centre* (for example, Tammy Lewis' "American Society" and "Social Problems" courses: these are part of a larger, ongoing initiative by the *Service-Learning Centre* to evolve on Service-Learning); and there is the long-term "Health and Homelessness" course at Johns Hopkins University Bloomberg School of Public Health, which is a multidisciplinary course that partners academics with practice partners in order to improve health care for the homeless population living in the area around the university. Closer to home, Ryerson University runs a longstanding course called "Homelessness in Canadian Society."

"Homelessness in Canadian Society" has been delivered at Ryerson University for over 13 years. The course's current description states that it "offers an interdisciplinary approach to understanding the complex problem of homelessness" (The Chang School), and it draws from Canadian and US literature on the topic to present issues and policy responses to resolving these issues, as well as current statistical information, discussion of the changing characteristics of homeless populations, and different perspectives from frontline service providers and advocates (The Chang School). It has been taught over the years by well-known homelessness advocates and researchers, including Crowe, Joe Springer, Tanya Gulliver, and currently, Pascal Murphy and Sarah Harrison. However, Crowe suggests linking other course work up with homelessness, housing, and poverty debates and rallies. For example, Crowe encouraged different Ryerson professors to use the November 21, 2014 National Housing Day Rally and Debate (which took place very close to the Ryerson campus) "as a learning opportunity:" knowing about it weeks in advance, courses in all kinds of different disciplines could include it as a journal assignment or paper. Crowe, an advocate for linking learning to the real-world, conducts Social Justice Walking Tours of Toronto for groups of interested students. This style of teaching "makes the streets of Toronto her classroom" (Shahzad). Crowe takes students on guided walking tours of downtown Toronto to teach about homelessness, poverty, and health by using demonstration and providing hands-on learning experiences (Shahzad). Shahzad reports that some of the points on the walks have included

- Toronto National Housing Day Rally
- Ryerson's Library and Archives to see the Jack Layton Collection and Cathy Crowe's book *Dying for a Home*
- Jack Layton statue on the waterfront
- A YWCA Toronto building, which provides affordable housing for women in need
- Toronto Homeless Memorial at the Church of the Holy Trinity

These walks can be done as part of a course (e.g. “Homelessness in Canadian Society”) or organized separately by students who contact Cathy Crowe with a group of five or more.

In further discussion of educational possibilities, Crowe mentions that homeless spokespeople, researchers, and service industry representatives need to be invited more often to universities and colleges to speak on the subject of homelessness. Crowe frequently brings in Dri from Tent City to co-speak with her on the topic of homelessness, giving voice to a person with lived experience of homelessness. However, much like with curriculum options and walking tours, these guest speaker invitations are “episodic” rather than built into the educational system, guidelines, or course work (Crowe).

Links Program

One educational project that enjoyed great success began as an educational, university student-homeless youth mentorship program, but developed into something more reciprocal: the *Links Program* at the University of Alberta. This program began in 2005, “as a three-year project bringing street-involved youth and university students together to increase understanding, foster supportive relationships, and enhance the knowledge and skills of each group” (Currie and Laboucane-Benson 177). University students (taking a course based around the program) and homeless youth (from a transitional housing facility in Edmonton) would meet in groups of 10 (5 students and 5 youth), either at the housing facility or elsewhere in the city to engage in educational or leisure activities, such as volunteering at soup-kitchens, attending addictions treatment meetings, taking walking tours of the city and university, attending yoga classes, etcetera (Currie and Laboucane-Benson 178). The program was based around a key research question: “What do key stakeholders want a program, which involves a supportive relationship

between university students and homeless youth, to look like?" (Sather et al, "Abstract"). Although research and literature reviews conducted during the designing of the program suggested that a mentorship program would best benefit the participants, a qualitative study of responses from the program's participants, both prior, during, and after the program suggested that "cross-cultural exchange" made the most impact on both sets of youth (Sather et al, "Abstract"). Thus, instead of being one-sided pedagogically, the program ended up working as a two-way, exchange of knowledge and supports. Much like the "dialogical pedagogy" that Finley promotes, the *Links* program succeeded because its participants recognized that knowledge does not always originate at the university.

Concerns and Issues

While many projects that bring together universities, education, and people with experiences of homelessness are having, or attempting to have, a positive impact on those communities, there are some ways that homelessness is exploited or even created by such partnerships. In her article "Homeless Students? Not at my University: The Reality of Homeless College Students," Nita Paden argues that "for some, after tuition and fees are paid, nothing remains to cover the basic necessities of life including a safe place to spend the night" (669). Paden suggests that this growing population of insecurely housed students is essentially unidentified and unacknowledged, and as a consequence, have no supports to rely on. Thus, increasingly the costs of obtaining a university education force students into financially precarious situations, thereby making them vulnerable to homelessness. As a means of addressing the issue, Paden argues that better student-centred supports could help these students. Creating a support centre on campus and partnering with agencies outside the university are more specific plans to address homelessness that Paden suggests in her article. Halifax also speaks of the need for campus

supports, suggesting that the university should provide "affordable housing for their own students…ensure that the students are not going to class hungry and that there are enough child care spaces." This could be how an affordable housing initiative could be envisioned as working on campus.

Another very serious issue is that of exploitation of people who are already experiencing homelessness. In his article, "The Homeless at College," Daniel Golden outlines an increasingly common form of exploitation taking place through American for-profit college recruitment. Golden states that recruiters for many colleges are "tapping shelters and halfway houses for new students, loading them with debt and leaving taxpayers on the hook" (1). These recruiters either approach homeless persons individually, or get themselves invited to shelters in order to pitch the advantages of attending college to groups of shelter users. Interested shelter users are then invited to fill out forms providing their personal information to recruiters, who then deluge them with emails, phone calls, or in-person visits to encourage enrolment in the college. As Golden shows, The Drake College of Business in Newark, New Jersey, has a homeless student population of 5%, and gains revenue from federal student aid as a result. Service workers in the area are well aware of the recruitment of homeless individuals to colleges, and the response is mixed. Some see it as extremely exploitative, and some see the attention as positive. Others see it is a complex phenomenon or as a means of accessing financial services. Carmelia Hutson, the case manager at the Goodwill Rescue Mission in Newark, states that "it's basically known in the community: If you're homeless, and you need some money, go to Drake" (qtd. in Golden 1). Twenty of the Newark's Goodwill Rescue Mission guests have enrolled at Drake from 20082010. The government is working to tighten the rules that regulate recruitment policies. Deputy Under Secretary of the US Education Department, Robert Shireman comments that

"Targeting vulnerable populations who are not likely to benefit is one example of overzealous recruiting that can be driven by paying based on enrolment numbers" (qtd. in Golden 2).

This controversial issue, as well as that of tuition-caused poverty and homelessness, show that sensitivity to financial vulnerability must be acknowledged when postsecondary institutions attempt to increase enrolment. This is not to say that certain segments of the population should be excluded from recruitment, but that as Paden argues, homelessness and extreme poverty need to be acknowledged on campuses, and ***campus supports*** should be in place to help students succeed in spite of substantial financial obstacles. In Canada, even the availability of student loans does not always provide open accessibility to education. Rick Theis, Government Relations Officer for the Canadian Alliance of Student Associations, states that in a sample year (2005), "the level of financial assistance available through the CSLP [Canadian Student Loan Program] was not enough to meet the anticipated needs of some students" (Standing Senate 75). Additionally, although Statistics Canada shows that, "about half of students manage to fund their postsecondary studies without borrowing. [And] In addition, about one-quarter of graduates in the class of 2005 succeeded in fully repaying their loan in the two years following graduation" (Standing Senate 81), the remaining approximately 25% of graduates who take longer than two years to pay off student loans is not an insignificant number. The longer repayment period may result in financial barriers that lead to, or compound, at-risk factors. Not only does debt cause potential future problems for some graduates, there were many who avoid undertaking postsecondary education altogether after hearing of others who had accumulated debt: "there is a risk that high debt levels of some students discourage others from pursuing postsecondary education…debt aversion is one of the most common reasons given by students who never pursued postsecondary education. This situation is more pronounced among students from low

income families" (Standing Senate 81). Thus, financial costs of postsecondary education can create homelessness, elevate at-risk potential, and negatively affect willingness to pursue postsecondary education. More specifically, low-income individuals or those from low-income families are more vulnerable in the student loan system. The Executive Office of the President (of the United States) recently completed a report on "What Resources Exist on Campus to Support Low-Income Students and Families" (2014) and determined that "on-campus student supports can help promote completion" of postsecondary degrees. An example of these kinds of supports can be found available at Southern Utah State University which has three centres to support low-income students and families:

1) Student Support Centre—which connects low-income students with grants, scholarships and Financial Ail
2) Centre for Women and Families—which provides affordable childcare for children of students
3) Community Engagement Centre—which coordinates programs such as *Helping Our People Eat Pantry, SUU Discover, A Book is More than its Cover, Holiday Assistance Fund, Teddy Bear Den* (for expectant and new mothers) and a free *After School Sports Program* for children of low-income students. (SUU)

In Canada, a huge step in the direction of supporting low-income students and families has recently been made by Ontario's Student Aid Transformation, which will make average tuition free for students with financial need from families with incomes of $50,000 or lower, and will make tuition more affordable for middle-class families. Under the new Ontario Student Grant (OSG) more than 50 per cent of students from families with incomes of $83,000 or less will have non-repayable grants in excess of average tuition and students from families with incomes of less than $50,000 will have no provincial student debt.

Advocacy

Gary Blasi discusses advocacy, defining it as "organizing people to collective action." He suggests that "Advocacy requires, among many other things, changing how more powerful people understand the circumstances of the less powerful" (Blasi 1). Blasi goes on to say that "for both individual causes and social controversies, the existence of perceived causation amendable to action is a necessary predicate to further advocacy." As Blasi states, causation, or blame, becomes important to advocacy. The following projects come from both groups, some of which use an individualized causation foundation and some of which blame society. Those campaigns aimed at directly providing supports or charity to people who are homeless can be seen to fall in the former group, while raising awareness, linking resources, or working on ***prevention*** strategies to help at-risk groups utilize university resources and personnel in order to help address homelessness in the community are in many ways founded on the latter. Regardless of the causation driving the advocacy, advocacy is defined in this dissertation as organizing people to collective or individual action in order to change power dynamics.

Some of the projects discussed below are run by and participated in by students. For example, the many "sleeping rough" charity campaigns involve students sleeping outside on university campuses in order to raise awareness and funds for homeless. Others use the campus itself as a temporary location of resources for homeless. At the University of Windsor, Ontario, a planned project is actually calling for the restructuring of campus buildings and space in order to make them more accessible to the community outside academia (including those who are homeless and using social services) and therefore "***deconstruct"*** 'the Ivory Tower. These examples of appropriating campus space enact in some ways what Lefebvre calls "***The Right to the City***." In the essay by that name, he outlines a process of "***urban reform***" that "questions the structures, the immediate (individual) and daily relations of existing society" and is "in itself

reformist, [as] the strategy of urban renewal becomes 'inevitably' revolutionary" (Lefebvre 154). The use of campus space in these ways is also revolutionary; the occupation of campus space in solidarity with people who are homeless represents an exercise of the "right to the campus," or the right to the public, urban space of the university grounds. Some of these projects mark a real attempt to use university campus resources in order to address homelessness.

Projects

A Night in the Cold

Many advocacy projects being run by universities involve students sleeping outside for 15 nights in order to raise awareness of homelessness. There are some campaigns that are national or multi-university in scope and others that are particular to a single university. An example of a national "sleeping rough" campaign is the *5 Days for the Homeless.* This annual, Canada-wide university homelessness awareness project involves students sleeping outside on their university campus for 5 days. This charity is not only meant to raise awareness, but also funds for homeless youth across the country. In the US, *National Hunger and Homelessness Awareness Week,* an annual, national campaign sponsored by the *National Coalition for the Homeless* and the *National Student Campaign Against Hunger & Homelessness*, which includes 500 universities, high schools, and communities across the US (*National Student Campaign* website), engages in multiple activities over the course of a week, including a "One Night Without a Home Awareness Sleep Out." Some universities match up fall semester course material and Service-Learning to *National Hunger and Homelessness Awareness Week* in order to provide students with an opportunity to learn more about homelessness while also participating in the event.

Much like the Canadian event, students sleep outside on their schools' campuses in order to raise awareness and money for homelessness. Some similar, singular, but often annual, events that universities engage in include *Poverty and Homelessness Action Week* at the University of British Columbia, Okanagan; *A Night in the Cold* at Mount Royal University in Calgary, Alberta; *Raising the Roof Toque Campaign* at Cape Breton University, Nova Scotia; and *The Sleep Out Challenge* at Farleigh Dickenson University, New Jersey.

Project Homeless Connect

In addition to this ***awareness-advocacy***, meaning that advocacy projects run by universities are primarily meant to generate awareness and sometimes to provide survival items in the process, some universities run advocacy programs that provide aid and resources to the homeless. Some of these programs work to ***link resources***, acting as an intermediary between the homeless and potential organizations that want to help, or between different, sometimes disparate organizations. For example, the Bun on the Run food distribution event run by the Muslim Students Association at the University of Toronto provides food to people living on the streets. Another example of linking or providing resources is *Project Homeless Connect (PHC)*, which began in 2004 in San Francisco as a "one-stop model" of providing a multitude of homelessness services all in one place for one day (Sue). It has since been taken up and reiterated by over 170 communities across North America and Australia ("Ottawa's Postsecondary"). The University of Ottawa ran their first one on May 14 2010. The University of Ottawa held its event on the campus grounds, thereby providing a convenient downtown venue and on a more revolutionary ideological level, inviting people who are homeless onto the university grounds. This access to a space that does not normally welcome people who are homeless played a significant role in making the project's guests feel welcomed and respected. The event connected people with

service providers and resources and provided attendees with comfort kits (e.g. clothes, sleeping bags, toiletries, etc.) and services (e.g. medical care, clothing repair, pet care, portrait photography of pets, etc.). It also provided students with learning experiences and connected them with volunteer opportunities (both for the day of the event and for more long-term connections). A longer list of services provided include lunch and breakfast, dental care, medical care, massage, veterinary services, ID provision, haircuts, eyeglasses, chiropractic treatments, foot treatments, legal aid, long-distance phoning, letter-writing, bed bug debugging, food services, food bank supply, addiction counseling, mental health counseling, employment assistance, and housing and shelter services ("Noga"). *PHC* was a collaboration of different universities and colleges in Ottawa, involved participation of many community organizations and service providers, and included students as volunteers, coordinators, and researchers. Researching involved the evaluation of the project and entailed asking attendees, service providers, and volunteers for feedback on the strengths and weaknesses of the event ("Ottawa's Postsecondary").

Niznick Overdenture Program

Another example of an advocacy project is the *Niznick Overdenture Program* at the University of Manitoba, launched on January 11, 2012 and run by the Faculty of Dentistry. This program provides expensive dental implants to homeless in the surrounding community. It allows dentistry students "the unique opportunity to pioneer a new dental implant technology and program while they install new teeth in the mouths of 35 homeless people" in Winnipeg (Warren 1). The program is named after Gerald Niznick who donated $500,000 to the faculty for the purpose of providing implants and creating new implant technology. The University of Manitoba Dentistry Faculty has partnered with the health centre at community organization, Siloam

Mission, which has been providing basic dental care for years to people in Winnipeg who are homeless. Now 35 of their patients will be given what are normally expensive, $10,000 (per patient) high-tech implants from the Niznick Overdenture Program (Warren 1). Gerald Niznick has founded three implant companies and holds 35 implant technology patents (*ONManitoba*). Another program is run out of the University of British Columbia's school of dentistry, except the clients are low-income children living in the Lower Mainland, BC, and they are receiving basic dental care rather than experimental implants. At the University of British Columbia, during the academic year, dental students and assistants provide free basic dental care in order for the students to "develop their knowledge and skills in the provision of pediatric dental care and also enhance their understanding of the health needs of children with limited access to dental services" (UBC). Other university Dentistry clinics across Canada and the US offer free dentistry to low-income and homeless clients. Currently, the University of Toronto is recruiting volunteers for free dental care under sedation as a means of teaching dentistry students "to provide sleep dentistry to patients that find dental treatment to be very stressful" (University of Toronto, Faculty of Dentistry). These types of programs provide free dental care and give university dental students the chance to learn. *Imagine* is the University of Toronto interprofessional, student-run health clinic, the "Vision" of which is to "foster partnerships between students and marginalized communities to promote the delivery of holistic healthcare" (*Imagine*). This clinic, like others operated out of Canadian and America universities offers free, interprofessional, student-run health care and outreach. These community-university partnerships, which involve members of the university teaming up with communities outside the university, usually to address social issues affecting the communities, often involve a research and training component

on the part of the university. As with *Niznick* and *Imagine*, the services are offered for free with the university students/institutions gaining research and training experience.

Transitioning Life Skills Program

Another example of community-university partnerships, or community-university engagement, is when a student or faculty member (or members) conduct participatory research with the community in a collaborative sense. Naomi Nichols, a then PhD student at York University, wanted to do "work in the area of service provision for marginalized youth" and initiated and was funded by York University to conduct a participatory-activist research project with young people at a Peterborough Youth Emergency Shelter. David Phipps, who worked with the office of research services at York University, suggests that while CES is not new, "what is new is that institutions are stepping up to support this…there is now an investment of real dollars, similar to the way institutions have always supported industry liaison and tech transfer" (qtd. in Fitzpatrick). With four months of internship funding and a three-year doctoral fellowship from the university, Nichols was able to conduct participatory-activist research on the "revolving door syndrome" at emergency youth shelters. She worked at a shelter and did interviews with the young people, building trust through her long-term involvement with the shelter. Nichols is a strong advocate of the idea "Nothing about us, without us" (Fitzpatrick), and so she consulted with youth shelter users in determining recommendations. In the end, she was able to create the *Transitioning Life Skills* program, which "has created a long lasting impact in the Peterborough community," leading the shelter to be named a provincial Success Story in the 2008 Ontario Ministry of Child and Youth Services Report, *Breaking the Cycle: Ontario's Poverty Reduction Strategy* (Fitzpatrick). In relation to the individual/structural debate about the causes and solutions of homelessness, an interesting argument that comes out of Nichols' project is that

interventionist models, such as those used in the *Transitioning Life Skills* program, although directed at helping individuals improve life, social, and employability skills, can have a strong positive effect on reducing poverty and homelessness. *Foyer*, a transitional housing model for youth, popular in Australia and the UK, combines longer term transitional housing with life skills, education, and training services. This combination of housing support and life services is popular, and it works (Gaetz and Scott 4). Kristin Ferguson talks about projects similar to *Foyer* and the *Transitioning Life Skills* program, arguing that these follow a Social Enterprise Intervention model, which "seeks the tripartite effect of employment, service-related, and mental health outcomes for street youths" in order to access services that would otherwise not be available to them (103). As seen through examples such as *Foyer* and *Transitioning Life Skills*, this multifaceted, holistic approach, one which addresses individual causes and plans to address homelessness through intervention strategies, can be very effective in addressing homelessness.

The Mustard Seed

Another advocacy project is happening at the Alberta Bible College, where first year students volunteer at *The Mustard Seed*, a homeless shelter that provides basic services including food, shelter, advocacy, housing and employment programs for people who are homeless in Calgary. Students experience homelessness from two perspectives: from the perspective of the service providers and "from the eyes of the guests of the Mustard Seed, eating with them and living in the streets for a week long period" (Alberta Bible College). Students volunteer for Ministry credits as part of the service-learning component of degree or diploma completion. The *Downtown Campus Project* at the University of Windsor is renovating its downtown campus buildings so that it is accessible to downtown communities and social agencies. The project involves the transformation of three downtown Windsor properties into University buildings so

that, as the University of Windsor president Alan Wildeman states, "students, faculty and staff…can more effectively partner with local agencies in order to make an impact on...community" (Wildeman qtd. in Thorne). This is an example of a university using its resources to not only invite the community onto the campus, but to also physically, literally, bring the campus to the community.

HomeMatch

Some universities are working as intermediaries to provide housing to homeless individuals. The *Housing and Support Services Facility* at the University of New Brunswick's Nursing Faculty, has a partnership with the Canadian Federal Government, in order to establish a housing and support facility in downtown Fredericton. There is a sector of *Habitat for Humanity* at the University of Toronto that mobilizes student volunteers to help build affordable housing in Toronto. The *HomeMATCH* Project at Cape Breton University, Nova Scotia, identifies and inspects vacant buildings in the area and posts the status of the buildings on its website in order to link up property owners of vacant buildings "with organizations in the Cape Breton Regional Municipality working with people who lack safe, stable, or assisted housing" (Cape Breton U). More specifically, *HomeMATCH* uses resources at Cape Breton University in order to provide the following services:

- identify suitable vacant properties,
- link the identified properties with agencies serving people at risk of homelessness,
- establish a "receptacle" to advertise and accept donations of properties and of funds,
- facilitate a Memorandum of Understanding between agencies and governments to sustain and expand the work of HomeMatch,
- help agencies develop business and sustainability plans for specific properties,

- help secure the long term financial viability of projects assisting people at risk of homelessness,
- ensure that all building codes are adhered to in all renovations,
- track the outcomes for households benefitting from new accommodation,
- Track start-to-finish conversion times for properties.

(*HomeMATCH)*

It has been working as an intermediary in the community in order to transform unused housing into functioning affordable housing and help different stakeholders sustain productive partnerships.

Housing Justice Project

The *Housing Justice Project (HJP)* addresses Vancouver housing access and affordability. The term "housing justice" means the "fair and just distribution of housing benefits in a society" ("The Project"). *HJP* aims to accomplish this through the deployment and interaction of three activities: legal rights advocacy, policy development, and public engagement. *HJP* addresses the strand of public, or civil society, engagement by allying efforts with ongoing processes (e.g. *The Housing and Homelessness Strategy* recently approved multiple sites around Vancouver for social housing). These processes will become a means for *HJP* to introduce issues to the public for educational and discourse purposes. The second strand, policy development, synthesizes expert knowledge and research data to influence policy on federal, provincial, and municipal levels. The final strand, legal rights advocacy or social change litigation, attempts "to move Canadian law in the direction of recognition of a right to adequate housing." *HJP* will partner with Pivot Legal Society to accomplish this goal ("Project Plan"). As indicated, all three strands involve forming partnerships with community organizations in order to move the plan forward. *HJP* itself is partly university run (both its co-principal investigators are professors at

the University of British Columbia) and partly community organization run (the project is partnered with the above mentioned organizations as well as with the Peter Wall Solutions Initiative and the Housing Matters Media Project). One of the research-orientated projects undertaken by *HJP* was an online survey on PlaceSpeak.com (an online community discussion site), which inquired into the housing experiences of those living in less than ideal housing situations in Vancouver. Results will be incorporated into future work for *HJP*. Generally, the reasoning behind the creation of *HJP* is based on the affordable housing crisis in Vancouver and the following statistic: Vancouver has been ranked for years as the second least affordable city in the world (Demographia). This is the kind of statistic that *HJP* is hoping to change for the better. An interesting point made by *HJP*'s Margot Young is that there are developers in Vancouver who are interested in developing affordable housing (Newson). This shows the importance of something that the project reifies: conversations between stakeholders can be the key to finding effective ways of addressing homelessness and activating change.

Concerns and Issues

Davydd Greenwood and Morten Levin, in their article "Reform of the Social Sciences and of Universities Through Action Research," discuss the need for universities to align their interests with extra-university needs. They argue that academic research needs to be relevant to a wider society. Further, they argue for the importance of research that goes beyond contemplation and into the realm of action, stating that they "reject arguments for separating praxis and theory…" (52). A danger in some of these advocacy campaigns being run by universities, is not that they neglect the societal needs outside the academic world; it is quite clear that these projects are attempting to engage with extra-university issues. Instead, there is the danger of separating praxis from theory in the sense that some of these campaigns operate according to

action, or activism, while perhaps neglecting the research and critical thinking aspects of the issue. For example, is a sleeping rough for 5 nights campaign the best use of university resources? What if research could be used in addition to or substitution of these charity campaigns? Maybe the university could instead open its residences for 5 nights to homeless people (or for more than 5 nights) or during the sleeping rough campaign there is a simultaneous 5-day, university-wide competition for the most promising research-intensive means of addressing homelessness? Also, is it the role or place of a university to act as charity provider or advocate at all? Another issue is that many of these advocacy projects are designed to work *for* homeless people, rather than with them. As indicated in the research for above sections, user-involvement in the decision making process is very important in finding and implementing successful plans to address homelessness. Service-orientated, or charity models of, advocacy and support have less of a positive and long lasting impact on the success of solutions (Daly 7). Gerald Daly suggests that many have argued "that when responses concentrate on the vulnerability and helplessness of the "client population," the potential political power of this group is ignored while their dependence on the existing social service system is encouraged" (7). Finally, in many ways these projects force the users to self-identify as homeless. This might discourage some from using the services, and echoes a finding from *Hearing Our Voices*: Schneider argues that this kind of service-model of support creates an "illness identity," which users are forced to assume in order to access any resources (*Homelessness Resource Centre* website). This is yet another example of Butler's theory of identity categories being used in an oppressive manner, even in the name of good intentions. Another major concern regards the use of vulnerable populations in the name of scientific research. For example, the 35 homeless patients of *The Niznick Overdenture Program* are the recipients of experimental implant technology being pioneered at the university. The University of Manitoba has a longstanding

health research relationship with First Nations Communities in the area, and this program was initially intended to target this population (Faculty of Dentistry). It was previously called *The Gerald Niznick First Nations Implant Dentistry Program*, but its mandate has shifted to focus on patients who are "underserved" in the area that is "geographically close" to the university (Faculty of Dentistry). Over the course of the more than 70-year health research-related relationship that the University of Manitoba has had with First Nations communities, ethical considerations have been addressed in order to evolve this relationship. In 1987 the university established the Northern Health Research Unit (NHRU), which has core funding from multiple organizations and foundations including internal funding from University resources (O'Neil, Elias & Wastesicoot 59). The NHRU encourages ethical health research through adherence to the following objectives:

1) to initiate and conduct research projects determined as relevant by northern communities;
2) to ensure research projects sponsored by the Unit were sensitive and responsive to community needs and were supported by the communities;
3) to encourage research training of northern persons;
4) to provide consultation, coordination and assistance to the University community engaged in northern research, including researchers both in Canada and abroad;
5) to disseminate northern health research information, and to expose northern communities to university research methods and results, increasing their awareness and assisting them in setting their own research priorities. (O'Neil, Elias & Wastesicoot 59, numbers and formatting not in original text)

However, the *Niznick* patients have not been identified as homeless, except in media releases, and they are no longer identified as First Nations (the name of the program was changed to reflect that the program is not to be associated with First Nations patients any longer). "Underserved" as an identifying term does not necessarily indicate the level of vulnerability associated with the actual patient/research subject pool. More research needs to be done to

decipher whether the rights of the patients of the *Niznick Overdenture Program,* whether they are homeless, First Nations, urban poor, elderly, or otherwise, are being met according to the criteria outlined in University regulations.

Representation

Representation, especially in mainstream media, can have a powerful effect on the perspectives and actions of society in relation to responses to homelessness. Farrugia argues that throughout representations of homelessness, "narratives about homelessness are structured around symbolic and moral distinctions which create powerful yet nevertheless fictional ideal subjectivities: on one side sit active, rational, disciplined, responsible and self-governing subjectivities. On the other sit unruly, feckless, dangerous and obscene moral failures." These representations, whether positive or negative, work to create stereotypes that are then applied in the processes of legislation and services creation, in funding allocation, and in personal voting decisions and actions. In their article, "Media Images of the Poor," Bullock, Whyche, and Williams suggest that "classist stereotypes about the characteristics and behavior of poor people are pervasive" (230). They argue that not only is poverty misrepresented in both fictional and nonfictional mainstream media, but it is underrepresented, thereby giving the false impression that the majority of the population is middle-class. They argue that "the media facilitate this perception by (1) presenting the interests of the well-off…as general concerns, (2) downplaying structural economic concerns…of the working class and poor, and (3) emphasizing shared interclass concerns" (Bullock et al. 230). In addition to misrepresenting and under-representing certain stories and communities, it is important to note that representations of vulnerable and marginalized populations have the potential to do greater harm as those populations may lack the media tools to combat such stereotypes. However, some university projects are geared towards

treating the “crisis or representation” critically through implementing interactive-design principles. For example, Dave Colangelo and Patricio Davila created a “reactive architecture” installation project, *In the air, tonight* which was intended to “raise awareness of homelessness while exploring the possibilities of the LED lighting system on the façade of the Ryerson Image Centre and School of Image Arts” (Ryerson University, “Gould Street”).

Figure 2: *In the Air Tonight* at Ryerson University (from Ryerson University, “Gould Street”)

On the façade of the building, blue, wave-like animations reacted to wind speed and direction (as determined from a weather station on the roof). Red pulses, which were triggered by tweets with the hash tag #homelessness, interrupted the flow of the blue waves. People could go to an online site to read the tweets and add in their own messages. This was a Ryerson project that was funded by Ryerson’s Project-Funds Allocation Committee for Students. The installation took place on the Ryerson campus in downtown Toronto. Colangelo and Davilo have collaborated on another public-projection installation, *Tent City,* which involved projecting a series of archival photos from the Toronto Disaster Relief Committee’s collection from Tent City onto a silo at the site of where Tent City existed. Crowe did a voice over from her book *Dying for a Home:*

Homeless Activists Speak Out, from the chapter by Marty Lang, a former Tent City resident. These public projection installations on homelessness are interesting in that they engage in action-humanities to create a public space for communal discussion of homelessness. These art projects showcase a shift away from the traditional broadcast model of representation (i.e. unidirectional media) towards a dialogical approach, and with the latter example especially, one which puts emphasis on the voices and experiences of PWLE of homelessness.

Taking this concept of lived-experience voice further, in autobiography-based participatory arts-based projects the power of representation is in part or whole wielded by those who have experiences with homelessness. There are three main, expected results of this process of user-involvement, or participant-led research. Firstly, an expected result is empowerment for PWLE of homelessness. This is because boundaries are crossed, and PWLE of homelessness are given the power of self-representation, which is usually given to others to represent homelessness. People who have experienced homelessness are given the opportunity to describe for themselves their experiences and the state of living homeless rather than having researchers, media, doctors, nurses, or anyone else describe these experiences for them. Also, by using art to put their lives in context, another expected result is therapeutic. Much like the results expected from *Radical Humanities*, PWLE of homelessness may be able to further self-awareness and thus gain knowledge and engage in dialogue about society as a whole. Finally, a hoped for result from self-representation is that PWLE of homelessness will be able to provide extremely relevant and needed means of addressing issues of homelessness through deconstructing mainstream representations and stigmas. As with education and research, the inclusion of the subject's voice in the decision making process and creation of arts-based, representation projects allow for

empowerment, context- awareness, and improved ability to address homelessness, all aspects of an action-humanities approach.

Projects

A Day in the Life

As indicated above, there have been many meaningful homelessness media and arts-informed projects associated with universities and their students and faculty.

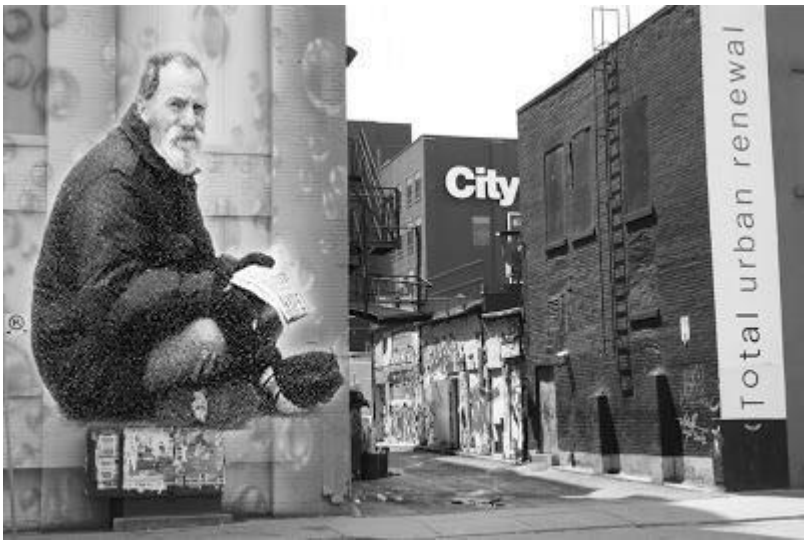

Figure 3: *Urgent: A Day in the Life* (from Nancy Halifax et al.)

For example, *Urgent: A Day in the Life, Representing the Social Determinants of Health Through Photovoice* and *asleep in Toronto* are two photo voice projects created through a partnership between Halifax (with the Faculty of Health at York University), the Centre for Arts-informed Research at the University of Toronto, Ontario, Institute for Studies in Education, Street Health, and street-involved artists. Another that includes Halifax as a collaborator is *Women's Stories,* which is a photovoice project undertaken by the women of the Red Wagon Collective. This collective includes women living at the Junction area Evangeline Salvation Army shelter and women living in the community of the Junction area in Toronto. It is an "art

and social justice project… [with] the intent…to generate knowledge about the realities of poverty through photovoice and narratives" ("Women's Stories"). *Women's Stories* also works to examine and understand the relationships of aging and disability to homelessness and precarious housing. These women are using photovoice to speak from experiences of homelessness in order to create awareness of the issues that have, and are, affecting their lives. *Women's Stories* is supported by the Salvation Army Evangeline Women's Residence and funded by York University's Canadian Centre for Disability Studies and by Function in the Junction ("Women's Stories"). Its principal investigator, Halifax, is a member of the COH Inclusion Working Group. Her goal as a member of this group is to inform the COH "on the meaningful involvement of persons with lived experience of homelessness in all of its activities, and to ensure the presence of persons with lived experience in roles beyond that of research subject" (York University, "Nancy"). In order to combat mass media stereotypes, these photovoice projects attempt to put the representational power in the hands of people who have actually experienced homelessness in Toronto. These exhibits are a means of sharing ***lived-experience*** in order to increase awareness, empathy, and understanding of the problem of homelessness. Similarly, *Hidden in Plain Sight: Living Homeless in York Region* uses photovoice and documentary-voice to present the lived experiences of those who are experiencing homelessness in North York.

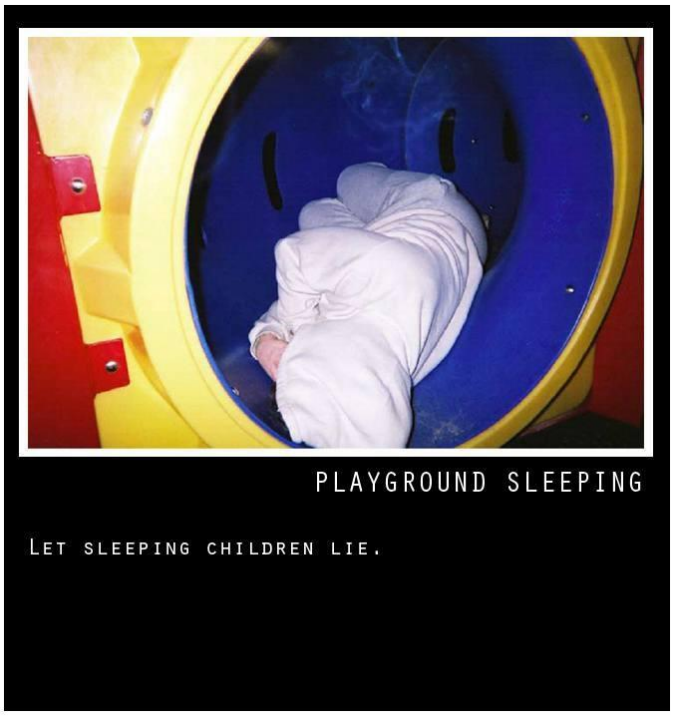

Figure 4: *Hidden in Plain Sight* (From *Hidden in Plain Sight*)

Hidden in Plain Sight

Hidden in Plain Sight, coordinated by Tanya Shute (who now teaches at Seneca on the York University campus), was started in response to an ongoing discussion about how people generally do not believe that homelessness exists in York Region. Gafri, who was homeless in York Region at the time, responded by saying, "Give me a camera, and I'll show them" (*Homelessness Resource Centre* website). This project uses ***media as witness and testimony*** to the hidden homelessness of York Region. The project began as a collection of photos by people with lived experiences of homelessness in York Region. The photos document indoor and outdoor makeshift shelters, challenges, and day to day experiences of those living homeless in York Region. A year later, when funding became available (partly from York University's

Knowledge Mobilization Summer Internship Program), these photos were turned into a photovoice exhibit, with added text and voice over from the photographers. The exhibit has since been shown at many galleries in the GTA area. Some of these include:

- Frederick Varley Art Gallery, Markham
- Georgina Art Centre and Gallery, Sutton
- Town of Newmarket
- The Olive Branch Community Church, Markham
- Eleanor Winter's Gallery, York University
- Latcham Gallery, Stouffville (January 2010) (York Region Alliance)

Shute's *Hidden in Plain Sight* was the product of collaboration between the York Region Alliance to End Homelessness, the Krasman Centre, the Regional Municipality of York, United Way of York Region, and York University's Knowledge Mobilization (KMb) Summer Internship Program (York Region Alliance). Its affiliation with the university was through its exhibition at their Eleanor Winter Gallery and the integral project organization by the KMb summer intern. The success of this project can be measured by its wide exhibition circuit and its winning of the 2010 Multimedia Film Festival of York Region: Photovoice award (Films by York Region). As the Multimedia Film Festival of York Region website suggests, "Photo voice is an action research method that puts cameras into the hands of those with lived experience to document their voices – a critical component of social change" (Films by York Region). This idea that photovoice is an active, rather than passive, form of research is evidenced by the way it involves participatory research and also works towards making social change by encouraging viewers to experience the perspectives of the subjects/creators of the work. It is research that has the power to produce change. Amanda Grzyb, in her dissertation *Representing American Homelessness: Objectification, Appropriation, and Narrative Containment*, argues that there is a dichotomy between containment/appropriation and resistance to that containment; there is a

"narrative containment of the threatening, 'abject' homeless other, and, the empowered, autobiographical homeless voices that resist these social barriers" (14). Arguably, autobiographical resistances can be found in these community-university, collaborative ***arts-informed research*** projects.

The Coming Together Project!

The Coming Together Project! made through collaboration between the University of Toronto's Social Work Research Initiatives Project and women and transwomen who are marginally housed in Toronto, is an arts-based community research project that allows women to use painting, drama, and photography to express lived experiences of homelessness. Art, in addition to traditional research methods (such as collecting and collating interview data and identifying key themes), was used to determine, represent, and reflect upon the women's "visions and stories of inclusion, friendship and safe spaces" (U of Toronto, social work website). The project is now available in full on the University of Toronto Social Work Research Initiatives website and has been presented at numerous exhibits, such as the art exhibit and research report *Homelessness: Solutions from Lived Experiences Through Arts Informed Research*. What this project shows is that arts-informed research and self-representation not only creates empowerment for the artists but also creates communities and provides valuable information and insights.

Homelessness Marathon Broadcast

Many universities across Canada use their campus radio stations to broadcast Homelessness Marathons. For example, the annual *Homelessness Marathon Broadcast*, started in 1998 by Jeremy Weir Alderson as part of his regular radio show, broadcasts from campus and

community radio stations across the country in the middle of winter (this year's broadcast was hosted by the Kingston, Ontario campus/community radio station on February 25, 2015). These broadcasts, which are still running, allow homeless individuals and experts to voice their stories, opinions, and recommendations on the topic of homelessness (*Homelessness Marathon Broadcast* website). Other university projects use other media to create awareness and dialogue about housing and homelessness issues: Colangelo and Davila collaborate on public projection installations that attempt to raise awareness of homelessness through interactive design and technology. OCAD University in Toronto has spearheaded and supported some interesting and well-known art projects dedicated to creating awareness around homelessness. Mark Daye, who was a fourth year OCAD student at the time of his project's launch, created homelessness street signs intended to make passerby's contemplate homelessness in Toronto. Over thirty signs stating ironic slogans such as "Homeless Sleeping, QUIET," "Please have change ready for homeless" and "Homelessness has nothing to do with lack of shelter" were fastened to poles around the city's downtown core. Also, OCAD's annual Design Competition, *Four by Six*, in 2012 posed the questions "How do you design a solution with the power to lift Canada's 300,000 homeless and at-risk people out of poverty? What can be done to shift the perception that the condition of homelessness is 'normal'?" (OCAD U). Over the course of four days, 19 teams of OCAD students researched and consulted homelessness experts in order to create projects that addressed these questions. The first place project was called *Revolution*. It was a film that suggested an amendment to Canada's Constitution Act and the Charter of Rights and Freedoms that protected social welfare funding. Second place was called *Toronto Beyond Homeless,* which featured a website that gives people a virtual address. Third place, *home=x*, was an idea for an awareness campaign that used 12 by 12 inch sheets of white paper to symbolize and in fact showcase a square foot of space along with the formation of

a charitable organization to match donations. Although these projects might have created awareness, there is a strong charity approach underlying each proposal. There is no use of art to empower or allow for user-involvement.

Write to Speak

Another example of a university providing access to representational tools in order to help homeless individuals in the surrounding community is the *Write to Speak* project run by Barbara Schneider, out of the University of Calgary. With this project, the surrounding community is vastly enlarged due to digitalized representation. With *Write to Speak,* Schneider set up a blog site for those who are homeless. They can blog in order to present suggestions and models for shelters and communities based on lived experience and engage with Calgarians on the subject of homelessness. The blog is titled "Living Homeless: Our Write to Speak" and states as its purpose to be "a ***forum*** for persons who are currently experiencing, or have experienced, homelessness to give their perspectives and insight on important issues related to homelessness" (*Living Homeless* website). This forum also allows for ***community-building***, as individuals comment on stories and recommendations by others. This is part of a study by Schneider to understand the implications of giving online publication to people who are homeless. Schneider is working together with Tim Barber, a currently homeless man in Calgary, to use the blog in order to address homelessness. Barber states that, "Because of the blog, I'm creating a proposal that could solve homelessness in five years. It would cost less and include incentives to move out of shelters, and use other homeless people as volunteers" (U of Calgary website). Like Barber, Schneider has been attempting to use representational and arts-informed research in order to find effective ideas for addressing homelessness. In addition to the *Write to Speak* project, she also worked as leader, or guide, on a project with a group of people diagnosed with schizophrenia and

who have had experiences with homelessness or near-homelessness. This project, *Hearing Our Voices,* came to the significant finding that for these participants, and others who had experienced homelessness and mental illness, there is a tension between dependence on services and a desire to be independent of services. The study argues for the inclusion of normally marginalized people in the decision making processes surrounding services. Of the *Write to Speak* project and of homelessness, Schneider suggests that, "People who are homeless have been disenfranchised from participating in the public discourse about homelessness…Traditional dialogue on the issues is often stigmatizing and reinforces 'us versus them' barriers. The key to citizenship, for people who are homeless, is having the right to speak for themselves" (U of Calgary website). Giving PWLE of homelessness opportunities to express themselves, is also facilitated by Finley who often uses her published research articles to give space for "Travellers" (term used by Finley for PWLE of homelessness) to tell their stories and engage with an academic audience. For example, Finley and Diversi use an entire issue of the *Cultural Studies—Critical Methodologies* journal to publish "unfiltered" texts written by PWLE of homelessness, as a way of freeing "the voices of…research subjects from the constraints of subjugation within" academic writing (Finley and Diversi 11). Finley and Diversi acknowledge an ethical dilemma pertaining to research representation in this endeavour: that this representation of homelessness might "valorize, essentialize, or reify notions of human inefficacy and pain—thereby making homeless individuals the eroticized Other" (11), but Finley and Diversi decided to follow through with the publication in the hopes that instead of fetishizing the representation, the texts would "help scholarly and public discourse to interrupt and resist the individualistic grand narratives of self-reliance commonly used to blame homelessness on individual citizens" (12).

They hope to "move scholarship and education from narratives of individual blame for inequalities to narratives of individual responsibility for inequalities—We are all participants in social inequality" (Finley and Diversi 12). Here Finley and Diversi address the need for nuanced treatment of individual versus structural causes of homelessness. Giving PWLE of homelessness voice can sometimes lead to blame-the-victim responses; however, lived experience is absolutely necessary to the discourse. Finley and Diversi are addressing this very problem. How can lived experience be represented in a way that avoids putting emphasis on individual deficits, even if spotlighting lived experience seems to put the focus on individuals? Finley and Diversi's special publication attempts to present narratives of individual responsibility instead of individual blame by decontextualizing the narratives and presenting them in an academic journal, "as interruptions to the academic presentations" (12) in such journals, and then to recontextualize the entries by leaving them unfiltered by further academic interpretation. In this way, Finley and Diversi are trying to create a "Critical Homelessness," which bridges the gap between experiences of homelessness and public and academic discourse on homelessness.

Concerns and Issues

Self-representation is not always synonymous with empowerment. As Butler suggests, sometimes people can feel trapped in their identities, especially if they are forced into performing these identities over and over. Further, identity categories, even when they are used to liberate, can be oppressive (308). Finally, Butler points out that,

> It is one thing to be erased from discourse, and yet another to be present within discourse, as an abiding falsehood. Hence, there is a political imperative to render …[homelessness] visible, but how is that to be done outside or through existing regulatory regimes? Can the exclusion from ontology itself become a rallying point for resistance? (312)

Taking this question into account, one might ask whether these representation projects are able to provide a true representation. Or are they presenting falsehoods, as it is impossible for one person's experience of homelessness to represent all persons' experiences of homelessness? And further, do people want to be defined by their homelessness? Studies and autobiographical books, such as *Homelessness is Only One Piece of My Puzzle: Implications for Policy and Practice*, which draw from people's lived experience may bring this to the spotlight: that homelessness is only one part of people's story. Also, are some of these projects engaged in an impossible task working within the regulatory regime that creates the oppressive environment that sets these categories in the first place?

In this same line of thought, in "Amateur Video and the Challenge for Change," Marchessault discusses the dangers of instituting "access without agency," or "production without distribution" (354). Marchessault applies this critique to the National Film Board's (NFB) *Challenge for Change (CFC)* project of the late 60s and 70s. An important intention of this representational experiment involved NFB trained filmmakers taking video technology into poor communities that lacked the means of representing themselves to each other, government representatives, or in mainstream media, and attempting to provide them with access to the technology to do so. While in some cases this access led to positive changes and empowerment in various communities, there were many times when access to self-representational technology failed to lead to any long-lasting change. In fact, as Marchessault argues, there was the danger with *CFC* of it being "merely a recording apparatus servicing the community" (360), or a "mirror-machine" (356). Instead of working as a means to "resist social barriers" as Grzyb argues autobiography has the potential to do, there is, as Marchessault points out, a danger: "the thrill of access," which "so often precludes us from taking into account the dialogic nature of

access and participation: what are we being given access to and what are we participating in?" (Marchessault 363). When universities (or any powerful institutions or organizations) collaborate on representational projects with vulnerable populations, these are issues that need to be considered in order to avoid making the same mistakes that the NFB made with *CFC*. Is there access without agency, or access with ***agency***? Also, is the project falling victim to technological determinism? As discussed earlier, Marchessault warns of this potential issue, suggesting that "at the very heart of the [*CFC*] program" was "the ahistorical conflation of new communications technologies with democratic participation" (364). This is especially relevant in the digital age. The majority of the representational projects and exhibits being undertaken by universities and homeless participants are either initiated online, or end up finding permanency on websites and databases. This means that not only do universities need to be ethically sensitive concerning working with a homeless population and ask whether the project engages in democratic participation or simply provides access to technology, but universities also need to be aware of privacy issues in relation to exhibiting in online environments. In her article "The Methods, Politics, and Ethics of Representation in Online Ethnography," Annette Markham notes that "for any researcher studying life online, the traditional challenge of understanding other-in-context is complicated by the blatant interference of the researcher into the frame of the field and by the power of the researcher in representing the culture" (795). As Markham shows, researching using online environments requires extra self-reflexivity and attention to power dynamics. For example, while a blog site might be implemented in order to give voice to homeless individuals, who is providing the technology to run the project? Who is providing the technology to the users? For what purpose? How does this "patronage" effect the representational environment?

Markham's argument that "every method decision is an ethics decision" (796) is especially relevant to this kind of situation.

As Gaetz points out, change and empowerment are perhaps not synonymous. He asks "What if you were engaged in a project of representation that actually led to profound social/policy change, but which didn't directly, through the production process, focus on individual empowerment?" ("Personal Communication"). Gaetz points to the non-profit social media organization, Invisiblepeople.ca, which is spearheaded by Mark Horvath. A previous television producer and a formerly homeless person, Horvath has been using YouTube, Facebook, and Twitter since 2008 as a platform for homeless individuals to share their stories with the world. Horvath suggests that over 40,000 invisible people YouTube videos are being watched every month (@Home Trailer). While this might have the unintended result of empowering the homeless storytellers, the production process does not focus on individual empowerment, but rather on creating social change. Horvath explains that what he is trying to do with this "transmedia story telling" is "to solve homelessness within the next five, ten years" (@Home Trailer). From the other side, what if there was a project dedicated to individual empowerment without focusing on creating social change? Would such a project have any social justice value? If a project, whether by design or happenstance, neglects to engage homelessness issues on a structural level, is the project guilty of following a "blame the individual" perspective? For example, if it were true that the CFC videos were only offering access rather than agency for social change, were these video projects worth doing? If *Women's Stories* focuses more on empowering individual women than on making social change for homeless women as a whole, does this project still have validity? Could projects that end up focusing on empowering the individual be blaming the individual? This dissertation argues that even in the

case of projects that are geared primarily towards individual empowerment, critical self-awareness is also an engagement with social and structural elements. The individual's empowerment cannot be separated from their connection to wider structural impacts. Therefore, yes, individual empowerment projects are always worth doing, and if done with critical analysis and reflection, these projects can avoid a blame-the-victim approach and instead use an action-humanities approach to connect individuals with social justice and *social empowerment*.

Conclusion

This chapter looked at university projects that address homelessness in local and national communities surrounding the campus. For purposes of organization, projects were categorized according to the areas of Research, Education, Advocacy, and Representation, although the majority of projects also include elements of the other three categories. Analysis of these projects has generated discussion surrounding concepts for university involvement and "Concerns and Issues," which simply put, provide an overview of the projects' strengths and weaknesses, and if categorical lines are removed for a moment, it becomes clear that many of these projects share some similar negative and positive aspects.

For all four of the areas, a major concern, one which is discussed throughout the dissertation, is whether these projects focus on empowerment for the individual rather than focusing on structural, institutional, and relational areas. Other concerns that were elucidated generally fall into three categories: lack of appropriate supports, exploitation and lack of user-involvement. Lack of support is related both to students who become at-risk or homeless as a result of attending university and people with experiences of homelessness who are recruited to take either free-university level courses or to take on government loans in order to attend

university or college. Possible campus supports could include provisions for financial aid, affordable housing, employment services, affordable childcare, free food banks, free clothing and house-ware, assistance funds, text-book exchanges, disability and health services, etcetera. The creation of a centre devoted to providing such supports makes it more easily accessible and communal. The second issue related to Education projects is exploitation of street-involved participants and students. Some ways that project participants who are homeless could be exploited include exploitation by the institution in order to increase enrollment numbers and get tuition money, exploitation in order for a university to fulfill its mission statement objectives concerning civic duty and finally, exploitation for research purposes. This latter threat is a result of what Third calls the "homelessness research industry" and the tendency of some academic researchers to prioritize personal research aims over the welfare of homeless research subjects. This issue is part of the much larger debate over praxis and theory, and attempts by universities and their representatives to balance these outcomes in academia, one which comes up again and again in relation to this field of study (and which will be explored in more detail in the following chapter). Another overarching concern that arose from analysis of these projects was that of the charity model/service orientated philosophy on which some projects were based. In this model of support, people with experiences of homelessness are treated as victims rather than potentially empowered agents. The clearest manifestation of this was in projects that had a lack of user-involvement: homeless people were simply recipients of care or were otherwise excluded from the planning, decision making, and implementation processes. A subtle manifestation of this concern can be seen in projects that encourage "access without agency," as participants are given access to technology, resources, education, etc., but are not given real agency to make changes on a larger, structural scale (e.g. with CFC video, self-representations are only shown to a small group: the makers of the video themselves).

CHAPTER FOUR

DATA ANALYSIS AND INTEGRATED RESEARCH:

MEASURING THE SUCCESS OF HOMELESSNESS-RELATED PROJECTS

Introduction

In Chapter Four, the data from the respondents is analyzed in detail in relation to scholarly material, extra-textual references indicated by respondents, other similar projects to the ones being discussed by respondents, and finally, mission statement objectives from each of the relevant universities. The chapter is organized according the four main areas of investigation of the dissertation: Research, Education, Advocacy, and Representation. Under each of these areas, the eleven specific projects addressed by survey respondents are given detailed examination:

- *Homelessness in Canadian Society,*
- *Pacific Housing Research Network,*
- *Canadian Observatory on Homelessness,*
- *Alliance to End Homelessness in Ottawa,*
- *At Home/Chez Soi and Housing First,*
- *Radical Humanities,*
- *Housing Justice Project,*
- *Project Homeless Connect,*
- The first *Street Health Report,*
- *Hidden in Plain Sight,* and
- *Women's Stories*.

This chapter examines the nature, strengths, and areas for improvement of these university-homelessness projects. It also provides theoretical context and analysis for these discussions and measures the success of the projects against each university's mission objectives. The questions guiding this chapter are: what are the key arguments made and themes discussed by the

respondents? What does close analysis of respondent answers reveal? How are these arguments refuted or supported by contextual discourse? How do the specific projects under discussion measure against their university mission statement objectives? How can respondent answers, contextual discourse, and university mission statement objectives be used to improve upon existing projects? What role do humanities approaches play in these projects?

Methodology

A multi-methods approach was used for this analysis, combining archival study with qualitative feedback interviews. These interviews were meant to be discourse-centred in nature, using simple, open-ended questions and flexible questioning format (in over-the-phone and in-person interviews most notably) in order to encourage feedback, discussion, free-flowing exposition, expression of lived-experiences, and hopefully, suggestions for ways in which universities could be better involved in addressing issues of homelessness. Interviews with participants from community-university homelessness-related projects explore topics such as their responses to the projects they have been involved with (including a discussion of its strengths and weaknesses), the role of universities and other institutions in solving the issues of homelessness, and their thoughts on what might be the best ways for universities to address or alleviate issues of homelessness.

Participants and Response Rate

Participants include clients/users (those who are homeless-experienced), university faculty and students involved in the project, and community service provider personnel with expertise or experience related to the projects who responded to the survey. Respondents were initially selected by researching project websites and textual materials relating to those projects

known to the researcher and making a list of academic faculty affiliated with each project. Invitation emails were sent out to everyone on this list asking them if they were interested in filling out the survey. Respondents who replied to invitation emails with interest were then asked if they knew of others who might be interested; those indicated were sent invitation emails. In total, approximately 38 emails were sent out to academic researchers and the secondary contacts; 12 responses were collected. Of the 12 who responded, 3 responded for Education, 2 for Representation, 6 for Research, and 4 Advocacy (which amounts to fourteen because some respondents discussed multiple projects overlapping on other areas). The fact that this sample representation over-represents project participants in the area of Research is not surprising given that this is often mentioned as a prime postsecondary directive in vision and mission statements. Thus, to sum up, there were 12 responses, 12 respondents, and 11 projects discussed. From this point on specific surveys will be referred to by area abbreviation and number. The numbering is based on order in which surveys were returned. Four respondents chose not to remain anonymous. Therefore, when referring to the results from these surveys, their names will often be used rather than the area-number abbreviations:

Area of Study	Respondents
Research	R1, R2, R3 (Tim Aubry), R4, R5 (Cathy Crowe) R6 (Stephen Gaetz)
Education	E1, E2, E3 (Cathy Crowe)
Advocacy	A1, A2, A3 (Tim Aubry), A4
Representation	RP1, RP2 (Nancy Halifax)

Table 3: Respondent ID Numbers

Procedure, Consent and Questionnaire

University faculty who were involved with, or are currently involved with, community-university projects relating to homelessness were contacted by email. Emails included a brief overview describing the project and a solicitation for feedback through the eight question survey. Response options included answering questions online (through *Survey Monkey*) or via email, phone, in-person, or focus group. Depending on the mode of delivery, consent forms were embedded in the online survey, attached to email, or obtained through email correspondence and agreement. Surveys were anonymous for those who wanted to remain unnamed. Surveys were specifically designed in respect to privacy, as questions were not meant to force respondents to self-identify as having experienced homelessness. As a result, respondents may have been involved as academic faculty, social service providers, students, people who have experienced homelessness, or in some or all of these capacities, but this is not made explicit through the survey questioning, unless the respondent revealed this information of their own accord. Online respondents were asked via the consent form if they preferred to remain anonymous. Those interviewed by phone or in-person were asked at the end of the interview about anonymity preference. Eight of the twelve respondents preferred to be anonymous.

Answers to open-ended survey questions were then analyzed (with results to follow in this chapter) and used, in addition to scholarly research, to determine weaknesses and strengths of the different case studies. The following eight questions constitute the survey that was distributed to participants. All participants were able to view the questions and consent form prior to agreeing to participate. Telephone and in-person interviews allowed for the addition of further questions and discussion, but these are the eight questions originally put forth to participants:

Survey: Homelessness and Canadian Universities

1) What university was your project affiliated with?
2) What was the name and nature of the project?
3) In what capacity were you involved in this project?
4) What were the strengths of the project? How was it able to help people who have experienced homelessness?
5) What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness?
6) What role should universities play in helping to solve homelessness?
7) Do you have any further comments or recommendations for university-based solutions to homelessness?
8) Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems you have with this research study?

Retrieval Methodology Outcomes

Of the five proposed methods of collection (online, by email, by phone, in-person and by focus group), three were used by respondents: seven online respondents, two by phone (A4/R4 and Aubry) and three in person (Gaetz, Halifax and Crowe). Generally, with the exception of one online response, responses were longer, more detailed and open to further questioning by phone (and even more so in person). With the phone and in-person interviews, respondents also spoke about additional projects. Phone interviews were taken via a combination of point-form notation and quotation. Phone and online respondents were not given the transcript to edit retrospectively, while in-person interviews were recorded and transcribed, and transcriptions were given to

respective respondents for comment. In cases of transcribed interviews, respondents made some suggestions for changes. In an in-person interview, Halifax mentioned additional projects, and when given the interview transcript to read over, added in notes that equaled close to 500 additional words.

Respondent	Word Count
A1	301
A2	335
E1	480
R2	494
R1	574
RP1	656
A4+R4	749
A3+R3 (Aubry)	1,024
E2	1,406
RP2 (Halifax)	4,244
E3+R5 (Crowe)	5,793
R6 (Gaetz)	6,057

Table 4: Survey Word Counts (includes questions)

Data Analysis Process

The feedback data from the surveys were analyzed according to pre-arranged categories. Surveys were organized according to case-study area (Research, Education, Advocacy, or Representation), and then answers were summarized according to question clusters:

1) Identifying Information
2) Main Components
3) Strengths
4) Weaknesses and Evaluation
5) Role of University

After this sorting and summarizing, open coding was used to determine "Concepts for University Involvement" and other patterns. Then from these key concepts, the response was distilled into a single key idea that could then become an integral part of the involvement strategy in the final chapter. This coding process and the key concepts can be found in the participant interviews found in the appendices at the end of this study.

Categories

Respondent Projects fall into the four main areas of study. Although areas of study were determined prior to collecting data, each area ended up being represented by respondents with the majority representation in Research:

Area of Study	Specific Respondent Projects

Research	R1 (*Pacific Housing Research Network*) R2 (*Pacific Housing Research Network*) R3-Aubry (*Alliance to End Homelessness in Ottawa*) R4 (*Housing First*) R5-Crowe (the first *Street Health Report*) R6-Gaetz (*Canadian Observatory on Homelessness)*
Education	E1 (*Humanities 101*) E2 (*Humanities 101*) E3-Crowe (*Homelessness in Canadian Society*)
Advocacy	A1 (*Housing Justice*) A2 (*Project Homelessness Connect*) A3-Aubry (*Project Homelessness Connect*) A4 (*Project Homelessness Connect*)
Representation	RP1 (*Hidden in Plain Sight*) RP2-Halifax (*Women's Stories*)

Table 5: Specific Respondent Projects

Research

PHRN and COH

The *Pacific Housing Research Network* (PHRN) based at the University of Victoria, was discussed by two respondents (R1 and R2), and the COH by Gaetz, all of whom have been heavily involved in aspects of the creation and running of their projects. R1 and R2 indicated that the PHRN's goal was "to encourage the development and dissemination of quality housing research and to promote connection among researchers and practitioners in the community" (R1). Strengths indicated by the respondents support this goal of collaboration through "the wide cast of people who participated" (R2) and the bringing together of "researchers from the university, community, [and] government on affordable housing solutions" (R2). Gaetz states that the role of the COH is to "develop links across Canada to produce research that is actually going to influence

policy and practice." This idea of using collaboration to influence and share knowledge has been discussed earlier in the dissertation in relation to KMb and can be measured by looking at the difference between knowledge-making and knowledge-mobilization. As previously analyzed concerning KMb projects, in Chapter Two under "Interdisciplinarity in the University," Knowledge Mobilization is knowledge that "does not flow in one direction" (Levin 8). Bahktin argues that a dialogic back and forth allows for hybrid constructions and freeplay through the interplay between double-voiced texts (533). Furthermore, Kristeva suggests that subjectivity and interplay between perspectives is an important aspect in mobilizing knowledge, as subjective interpretations can effect change more effectively than an "objective, neutral" interpretation. In fact, objectivity by its very nature demands a static type of knowledge that presumably cannot be disputed. Do the knowledge development and dissemination activities discussed by the respondents and implemented by the PHRN constitute knowledge-making or knowledge-mobilization? Is there Knowledge Mobilization through feedback, dialogic discourse, and subjective interpretation at work through networks such as the PHRN and the COH, or in other words, action-humanities approaches?

The multi-directional movement of information and knowledge, as Levin notes is required of successful Knowledge Mobilization projects, can be seen in the origin story of the COH, which came out of the first homelessness research conference at York University in 2005 (Gaetz). Also, in the origin story of PHRN, the network "grew out of a collaborative project of universities and affordable housing stakeholders in BC" (R2). Three roundtable symposia laid the foundation for the project (R2), and a major key measurable of the PHRN is an annual symposium (R1). The steering committee of the network includes community agency members as well as university faculty (PHRN "Steering Committee"), which implies an ongoing

conversation among stakeholders. Additionally, the network maintains a website (R1, R2) which includes details about recent symposia; provides links to resources, research and newsletters; and lists upcoming events and news and provides contact information for getting in touch with the PHRN. However, there is a serious lack of funding that makes it nearly impossible to establish and sustain community-university relationships. The PHRN "co-coordinator is quite tied to the small office on campus rather than being able to afford to get out into the community to build relationships" (R1). Detailed evaluation of the strength and depth of PHRN community-university partnerships has been undertaken in Chapter Two under "Community-Campus Partnerships." As shown, the PHRN/*Capacity Building Project*'s "Guiding Questions" and "Initiatives" indicate that there is a definite intent to engage in what Bringle et al. use as measurements for transformational partnerships: frequent, diverse, and influential interactions with the community partners and creation of close, integrity-based, and equitable bonds. Influence is difficult to measure, as feedback from community partners is absent and the "PHRN is just getting off the ground" and has not evaluated its "effectiveness yet" (R2). However, based on the origin narrative of the network and the many collaborations founded and sustained through it, PHRN certainly attempts to use Knowledge Mobilization to find and implement influential and practical answers. At York University, some methods of self-evaluation used by the COH are web-based analytics and bibliometrics to assess audience reach, use of an Advisory Body to annually provide feedback, seeking feedback from project partners, and a recent qualitative study on impact of COH projects to determine policy and practitioner use of research: Nicols and Gaetz, "Strategies for Sustaining Complex Partnerships" (2014). However, Gaetz also acknowledges that the "impact of social science is hard to predict, difficult to guide, and

challenging to measure…Making any claim for the impact of the work of the COH is a thus a challenge" (Gaetz, "Knowledge Mobilization"). Gaetz goes on to explain,

> I can say to you, I could go to my computer and pull up Google Analytics and tell you how many people visit the Homeless Hub. I could tell you which things people look at the most, which reports they look at the most, what pieces of research are the most viewed, but that tells me a little bit of information. That tells me what are people's interests. But it doesn't tell me what do people do with the information...So qualitative methods are more important, because it's about the story. We need to understand networking the pathways of how research gets taken up. We need to understand how decisions get made and how policy gets made.

This challenge of measuring impact seems to be the case for research networks across the country. Drawing from Nutley's work on measuring impact, Gaetz and the COH have started tracking the impacts of projects and have discussed this and research impact in the book *Homelessness is Only One Piece of My Puzzle: Implications for Policy and Practice,* a book with content written by people with lived experience, who also edited the book and came up with the idea. This is in line with York's mission statement to innovate: "York University makes innovation its tradition," which can result in the development of "links across Canada to produce research that is actually going to influence policy and practice" (Gaetz, interview). This approach is action humanities-based, as defined through its linking of dialogue, ethics, active citizenship and practical relevance regarding social issues. As Gaetz suggests in reference to the work of the COH, "Humanities are key. Humanities-based research, I think, can have an influence on policy."

The PHRN is based out of the University of Victoria, British Columbia. The University's mission statement very strongly emphasizes service to the community:

> The University of Victoria enriches its students and society by creating knowledge, fostering academic and experiential learning and serving communities in British Columbia, in Canada and around the world. We build on

> the strength and diversity of our people — students, faculty, staff and alumni — to strengthen our position among the best universities in Canada and the world, recognized for excellence in teaching, learning, research, artistic creativity, professional practice and service to the community. (UVic 6)

This statement articulates a sentiment that is found elsewhere in their strategic plan and in other documents and web pages that represent the university's identity: an institution dedicated to serving the external, Victoria, and BC community. The "Mission" statement is found in their strategic plan and includes objectives such as benefitting "external communities," "promoting civic engagement and global citizenship," and "promoting…development of a just and sustainable society" (6). This document also includes a "Vision" statement, which includes more terminology associated with service to the community: it states that the university will create "engaged citizens and leaders, prepared to contribute to the betterment of a rapidly changing global society" (5). The university website "About" page explains that "Beyond the classroom, UVic is part of your community. We're proud to partner with our community beyond the campus to make our region and our world a better place to live" (University of Victoria). As can be seen here, the self-representation of the University of Victoria is geared towards creating an image of service and community engagement. The UVic web page specifically dedicated to "Research and Community" further details this image, stating that "Far from being cloistered in an "ivory tower," our researchers are actively engaged in making the world a better place for today and tomorrow. Working with community partners in BC and beyond, they're studying some the most challenging issues of our time." This linking of scholarly research and practical issues in the name of active citizenship is another indicator of a humanities approach. The question is whether this collaborative, CUE ideal is realized in the projects undertaken by the university? Indeed, these objectives and values are manifested in the many UVic civic engagement projects (i.e. as

evidenced throughout Tremblay's *Civic Engagement at the University of Victoria*, which was discussed in Chapter Two) and specifically in the projects undertaken by the PHRN. An important strength of the PHRN, as indicated by R1 and R2, is its collaborative and interdisciplinary nature. This is perhaps a direct result of the nature of networking, which brings together members from many disciplines and also of UVic's civic engagement mission and the requisite engagement with the community that comes out of CUE. R1's mention of the PHRN intent to "promote connection" and R2's discussion of the "wide cast of people" involved in its projects further substantiate this collaborative nature.

One method of improving CUE and collaboration, and one which underscores the existing strengths of research networks and which also points to potential ways in which these networks can be even further strengthened can be found in the arena of experiential learning. As discussed earlier in Chapter Two, under "Service-Learning," the drive for Canadian universities and colleges to incorporate experiential learning into the curriculum is one that underlines the shift to professionalization-studies. When experiential learning is interwoven with collaboration, the result can allow universities to be of practical, interdisciplinary service to the community through "interprofessional" collaborative education and practice. Currently, this type of education is based primarily in the health care sciences, but it can arguably be applied to other areas of study in the university, such as in education, humanities, and social sciences (and law, fine arts, and everywhere). Interprofessional Education (IPE) allows students from different disciplines to work together in an experiential learning format in order to combine interdisciplinary collaboration and practical, real world experience, and this interdisciplinarity would lend itself well to humanities. The Canadian Interprofessional Health Collaborative defines Interprofessional collaboration as occurring "when healthcare providers work with people from within their own profession, with people outside of their profession and with

patients/clients and their families" (CIHC). IPE occurs when these collaborations happen between students from different professional studies while working with organizations from the community surrounding the university. There are many success stories from the COH, the PHRN and other networks devoted to researching, in employing elements of IPE (such as collaboration) and using their interprofessional network-base to promote experiential learning projects that place students and faculty in the community. Gaetz speaks to this in relation to the COH, pointing out the importance of the "participatory piece, where we engage people with lived experience is really key and is at the centre." Gaetz references participatory research being done by Janet Mosher and Emily Peridis, which involves connections and collaboration between people from the university and people from the community WLE of being homeless.

Taken further, could IPE directives be incorporated into the mission objectives of the university? Although many universities and colleges across Canada already have established IPE departments for health sciences (such as Ryerson University, Queen's University, Dalhousie University, George Brown College, Humber College, University of Saskatchewan, McGill University, McMaster University, Memorial University, University of British Columbia, University of Manitoba, University of Toronto, and the University of Western Ontario), more universities could implement this experiential-interdisciplinary mode of education, and the ones that have already implemented it for health sciences, could expand and apply it to all different areas and faculties in order to improve upon higher education civic engagement practices. IPE could transform the way humanities and social science courses treat CUE and it might offer a way for networks such as PHRN to create the "strong partnerships with [the] community" that R1 calls for while at the same time allowing universities to "take housing on as a key issue and focus…our resources (students, faculty, facilities, etc.) towards intervening" and thereby "make a real difference" (R2).

Alliance to End Homelessness

R3 (Tim Aubry, working out the University of Ottawa) discusses the *Alliance to End Homelessness in Ottawa*, a collaborative organization that works "in partnership to facilitate research, evaluation, public education and advocacy to" take "action to end homelessness in Ottawa" (*Alliance to End Homelessness Ottawa).* More specifically, the *Alliance* facilitates coordination of member organizations to discuss ideas, create and strengthen partnerships, and communicate messages about homelessness using what is arguably an action-humanities approach. The *Alliance* also conducts research and development, professional development for member agencies, and advocacy for increased services (*Alliance to End Homelessness in Ottawa*, "About"). Aubry is a senior researcher at the centre for Educational and Community Services at the University of Ottawa and is a member of the Research and Evaluation Working Group with the *Alliance to End Homelessness in Ottawa*. For the *Alliance,* Aubry and other researchers and graduate students from the University of Ottawa has been involved with the creation of a *Report Card* on homelessness in Ottawa. This *Report Card* "takes indicators…and measures how they change from year to year and gives the city a mark from A-F on different areas" (Aubry). He explains further that "It's a process; it's a collaboration." The *Report Card* provides the city with a measurement of its progress (or lack of progress) in solving homelessness. The "process" aspect that Aubry points out is a process in the sense that it is not a static, one-time document. The nature of report cards implies continuous subject expert observation and evaluation, which is then manifested in periodic reports that indicate progress. *Report cards* contribute to the process of progress by showcasing strengths and areas for improvement. This information can have an impact on the interim actions of the person/organization/city being evaluated. These Ottawa *Report Cards* are in some ways like the project R5 (Crowe) worked on, the first *Street Health Report.* Although it is not an explicit "Report Card," the first *Street Health Report*, the later 2007

reports, and the annual reports in between do provide the city with a measurement of its progress (or lack of progress) in addressing issues of homelessness. These *Street Health Reports* are also process-orientated as they compare results from previous reports to current findings in order to make ongoing and cumulative evaluations and recommendations.

This process-orientation and the collaboration Aubry discusses are not mutually exclusive. As Aubry explains, "If it's a report card, we want to be able to get it in the hands of as many people as possible. It gets sent out to as many politicians and ministers of the cabinet" as possible. These lobbying/evaluation initiatives, which work to bring as many people and groups in on the project as possible, can impact the actions taken in response to the *Report Card*. Subjectivities are important in mobilizing knowledge, and in the case of the *Report Card*, the more "subjectivities" involved in the process, perhaps the more mobilized the knowledge becomes. This is much like the national report card on homelessness in Canada. The annual 'State of Homelessness in Canada' report created by the COH and the *Canadian Alliance to End Homelessness* brings to the surface evidence-based knowledge and presents it in evaluative format as a means of trying to hold readers/stakeholders accountable. In the case of these networks providing report cards on homelessness, there is a Foucauldian "insurrection of subjugated knowledges" (81). The type of information being presented in these reports is arguably subjugated in both senses that Foucault describes: "the buried knowledges of erudition and those disqualified from the hierarchy of knowledges and sciences" (82). The evidence-based, quantitative data of the *Report Card* is a buried erudite knowledge, while the qualitative data from interviews and surveys is a type of disqualified knowledge, which is normally "located low down on the hierarchy, beneath the required level of cognition or scientificity" (Foucault 82). Foucault goes on to explain that both "buried knowledges of erudition" and "disqualified

knowledges" "were concerned with a *historical knowledge of struggles*. In the specialized areas of erudition as in the disqualified popular knowledge there lay the memory of hostile encounters, which even to this day have been confined to the margins of knowledge" (83, italics in original text). These reports, although holding the statistics up front, represent a heart-wrenching picture of hostile encounters and struggles of people facing circumstances out of their control.

A question that arises is "why?" Why are knowledges concerned with struggle and hostile encounters subjugated? Perhaps because no one wants to be held accountable for the suffering of others, or because "people don't know what to do with the suffering of others" (Halifax)? If so, bringing these knowledges to the surface in the form of a *Report Card*, or a report, in a disseminative format that demands accountability and liability, is an interesting and fitting mode of "insurrection." In further application of Foucault, the research and analysis of knowledge relating to homelessness could be an "archaeology" of this subjugated knowledge, while the *Report Card* or report becomes the "genealogy" or "the tactics whereby…the subjected knowledges which were thus released would be brought into play" (Foucault 85). That a *Report Card* or *Report* on the state of homelessness uses scientific discourse methods to give authority to a normally disqualified or buried knowledge of struggle and hostile encounters seems clear. What is less clear is whether this style of information dissemination in strictly aiming to "inscribe knowledges in the hierarchical order of power associated with science" (Foucault 85) is thus running the "risk of re-codification, re-colonization" of these knowledges (Foucault 86) or is emancipating this knowledge and endowing it with the power to oppose formalized, scientific discourse. In an attempt to address this question, one can look to the other projects and documents disseminated by the Alliance *to End Homelessness in Ottawa* (and other networks such as the COH, PHRN, *StreetHealth* and the *Canadian Alliance to End*

Homelessness) in order to determine if the actual "disqualified voices" of those who have been subjugated are heard. Aubry speaks to this issue, stating that the *Alliance* "doesn't have a great track record for involving people who have been homeless" but "it did, to their credit, [result in] a leadership training program to get people who had experienced homelessness involved in the agency." Further, the "fertile collaboration for sectors that work on homelessness" (Aubry) gives people and organizations with experiences *with* and *of* homelessness access to university resources. Here, experiences with homelessness refers to service providers (shelter workers, health and mental health workers, housing and counseling workers, etc.), many of whom have had experience either living on the street and/or have had long-term, close contact with those who have had direct experience living on the street. This resource-access, by those with experiences of and with homelessness, constitutes, what are arguably the voices of disqualified knowledge-holders finding a way to oppose "theoretical, unitary, formal and scientific discourse" (Foucault 85). Like the *Alliance to End Homelessness in Ottawa*, other research networks focused on housing and homelessness, such as the PHRN and the COH, also struggle at times with finding ways to be inclusive of people with lived experiences of homelessness. Although networks go a long way toward inclusion (e.g. Inclusion Working Groups, participatory action research, etc.), Gaetz discusses the issue of inclusion of PWLE in research networks and speaks of the first Conference on Homelessness (York University, 2005), the conference which initiated the building of the *Canadian Homelessness Research Network*, now the COH (Gaetz, "Canadian Homelessness Research Network"). He speaks of how Hospitality York provided free housing at York University residences for conference attendees who might be homeless and/or without the means to secure accommodation for the event. Buses and shuttles were provided from shelters and service centres downtown to York University; the conference was advertised at shelters and

other places; there were rest places at the conference for people to sit down and rest. Gaetz also states that the conference itself provided employment for people with lived experiences of homelessness. However, inclusion of people from the community is difficult to maintain. Gaetz argues that this difficulty comes from the fact that "people who experience homelessness are not a community." There is no shared history, and there is huge diversity of experiences and identity. Also, many people with experiences of homelessness do not necessarily want to self-identify as homeless and may feel trapped or oppressed by this identity categorization. Further, this "identification" as homeless, reifies "othering" through a community development approach, and it can be "tokenistic" (Gaetz, "Personal Communication"). As Gaetz points out, there are prominent researchers active within the COH who focus on directly involving people with experiences of homelessness (e.g. Janet Mosher, Halifax, Emily Paradis) often using an arts-based and/or participatory humanities approach, which does offer a meaningful, and potentially impactful means for PWLE to become involved in research and self-advocacy.

The focus on research by the *Alliance* and Aubry is paralleled by the mission sentiment of the University of Ottawa. The word "research" comes up eleven times in the short half-page document "Our Mission" (UOttawa). Two times the phrase "research-intensive institution" appears, as well as "Strategic Areas of Development in Research," "strong commitment to research," "vigorous and dynamic research environment," "high quality and sheer quantity of research," "interdisciplinary research groups," "dramatic growth in research funding," "national and international dissemination and recognition of research results," "increase research activities," and "with the aim to place the university among Canada's Top Five in research" (UOttawa). This dedication to research is clearly evidenced by Aubry's and other faculty members' involvement in research networks and projects both within and outside the university.

Further, a respondent, R4, also from the University of Ottawa, emphasized the importance of research regarding the university's role in addressing homelessness. Both Aubry and R4 stressed the importance of evidence-based research, just like that which is found in the *Report Card*(s) and Crowe stressed the importance of the health-related evidence-based research found in the *Street Health Reports*. Vicky Stergiopoulos, psychiatrist-in-chief at St. Michael's Hospital, Toronto, discusses the national report card (by the COH and the *Canadian Alliance to End Homelessness*), the first of its kind on a national level, and called it "long overdue" (qtd. in CBC News).

At Home/Chez Soi and Housing First

R4, also from the University of Ottawa, was involved in researching for a transitional housing study. This respondent spoke about the importance of universities in playing a role in researching homelessness. In answer to the question "What role should universities play in helping to solve homelessness?" R4 replied "research, conducting research, helping organizations build capacity; organizations can have the expertise of research." The HF philosophy is based on the idea that,

> Housing First is a recovery-oriented approach to homelessness that involves moving people who experience homelessness into independent and permanent housing as quickly as possible, with no preconditions, and then providing them with additional services and supports as needed. The underlying principle of Housing First is that people are more successful in moving forward with their lives if they are first housed. (Gaetz, Scott and Gulliver 2)

More specific to the implementation process, Gaetz, Scott, and Gulliver suggest that "Adopting Housing First is an issue of *change management*. It requires leadership, community support and conduciveness for change…" (3, italics added). Research capability is connected to the idea of change management in that it provides specialized knowledge for communities to better prepare for transformation and implementation of services on a more holistic level. An important aspect

of the majority of Canadian Housing First research is that it is both quantitative and qualitative. For the massive Canadian Housing First trial, *At Home/Chez* Soi, researchers collected "quantitative data (in the form of numbers and scales) and also extensive qualitative data (in the form of text and stories) to complement and inform the quantitative results. Interviews were conducted with participants at entry to the study and every three months for up to two years" (Goering et al. 11). This emphasis on both types of data is important: both quantitative and qualitative data is valued by government and non-profit agencies as a way to gain both comprehensive and in-depth knowledge of issues.

R4 was involved in researching by offering case management services for people who are homeless and have substance abuse problems. R4 met with clients regularly over the course of two years to ask clients about "where they are living, ask about mental health and physical condition and substance abuse (both dry and alcohol use); ask about quality of life (housing, family, safety); ask about food security (quality, access)." While it is not clear from the survey responses whether R4's housing research is connected to *At Home/Chez Soi* or Housing First, it is clear that HF research projects employ university students and faculty to help with the researching, data collection, and case management. Additionally, Tim Aubry (R3) from the University of Ottawa is co-author of the *National At Home/Chez Soi Final Report*. As Aubry suggests in his survey response, "students get the data and construct the graphs" (R3). Faculty and students from postsecondary institutions are involved in government funded research projects relating to Housing First. Cross-sector relationships are also strong between universities and area agencies. R4 suggests that "things work pretty good between the universities and the agencies… [the university] seems to have a lot of ties in the community." The university's ties

within the local community and its research-ties to different levels of government strengthen its role as intermediary. This is accomplished in many ways through cross-sector research.

The University of Ottawa mission statement has already been introduced above in relation to *Project Homeless Connect*. While this university's emphasis on research is perhaps limited, or connected, to post-project evaluation for *PHC*, the University of Ottawa's role as researcher is at the forefront of its involvement with Housing First trials in Canada. Research relating to Housing First in general, and *At Home/Chez Soi* specifically, further aligns the actions of the University of Ottawa with its mission statement introduction, which states that "Since 1848, the University of Ottawa has been Canada's university: a reflection, an observatory and a catalyst of the Canadian experience in all its complexity and diversity" (UOttawa, "Our Mission"). David Goldbloom, in his article. "Reflecting on *At Home/Chez Soi*," emphasizes the importance of "made-in-Canada high quality evidence" that supports Housing First. Expanding on this Canada-based evidence, Gaetz, Scott, and Gulliver provide a report on "Housing First in Canada," which investigates eight case studies of HF from across Canada, and "each puts forth a different perspective and "take" on Housing First to help create a broad understanding of the variety of settings and applications that Housing First may be used in" (1). What these studies show is that although Housing First requires a great deal of "change management" to implement, it is in fact a very malleable program that can be adapted and adopted in different situations. It might have been first created with big American cities as its focus, but Canada has successfully shown that it can be adapted to different country, population, and city/town sizes. This is why it offers a potential means of addressing student and faculty homelessness on university campuses (as discussed in Chapter Two). Not only can universities engage as research intermediaries (between government and service providers, or between agencies and clients), but perhaps these

postsecondary institutions can also augment housing-priority initiatives on campus. As evidence-based research (such as that worked on by R3 and R4) has shown, “Housing First can be effectively implemented in Canadian cities of different size and different ethno-racial and cultural composition” (Goering et al. 5). On campus, this can be done by creating a Campus Housing Support Centre, providing immediate access to housing for homeless and at risk students and faculty, and providing either Assertive Community Treatment (ACT) for high needs clients or

Intensive Case Management (ICM) for moderate needs clients (Goering et al. 5). A step-by-step Canadian Housing First Toolkit has been created and posted online by a team of pan-Canadian university researchers (including Gaetz and Aubry). It provides sections on Overview, Plan, Implement, Evaluation, and Sustainment. The section on planning includes 10 tasks:

Task 1: Convening a Stakeholder Coalition and Setting up a Planning Group
Task 2: Mobilizing Readiness through Social Marketing: Framing your Message
Task 3: Developing a Program Model
Task 4: Choosing Host Agencies
Task 5: Securing Funding
Task 6: Hiring Staff
Task 7: Developing Housing Protocols
Task 8: Involving People with Lived Experience (PWLE)
Task 9: Connecting with Landlords
Task 10: Developing an Evaluation Plan (Mental Health Commission, “Plan”)

Regarding Housing First planning and implementation, there are multiple ways that a university can accomplish this. However, as cautioned in Chapter 2, Housing First should be Housing First for everyone (visibly or invisibly homeless) and should not take resources away from Government, or Universities, building more affordable housing units.

Education

Radical Humanities

E1 and E2, both of whom have worked in multiple roles for this project, discuss the *Radical Humanities* course (called *Storefront 101*) that took place at St. Mary's University in Calgary, as well as analyze the strengths and areas for improvement of *Radical Humanities* programs across Canada. In E2's survey, the respondent references and cites work by Groen and Hyland-Russell in 2010 in which they coin the term "*Radical Humanities*." This report by Groen and Hyland-Russell for the Canadian Council on Learning (CCL), "Radical Humanities: A Pathway toward transformational learning for marginalized non-traditional adult learners," which is explicitly discussed by E2, defines *Radical Humanities* as courses and programs that follow the Clemente model, are specifically Canadian, based in the humanities, and radical in their intent to "counter marginalizing social forces through the access of postsecondary institutions and content typically denied these adult learners" (Groen and Hyland-Russell 2).

To provide background to these Canadian courses and the Clemente Program discussed by E2 and in the report by Groen and Hyland-Russell, the Clemente Program is an American model of education, which was created by Shorris, a journalist and social critic working in New York City. He explains his motivation in creating the program, suggesting that living in poverty is like being surrounded by force: "the life of necessity…to live in poverty…is to live according to the rules of force, which push people out of the free space of public life into the private concerns of mere survival." He explains further that "only politics could overcome the tutelage of force. But to enter the public world, to practice the political life, the poor had first to learn to reflect" (Shorris qtd. in Groen and Hyland-Russell, "Let's Start" 780). Shorris came to these conclusions by researching the underlying causes of poverty in the US and by visiting inmates in the Bedford Hills Correctional Facility. These visits, meant to explore pathways out of poverty, brought him into contact with an inmate, Walker, who was pursuing a degree in Philosophy

while incarcerated. Speaking with Walker about the importance of learning reflexivity through cultural studies and humanities convinced Shorris that higher education, specifically humanities, can help people to overcome poverty through reflection (Hyland-Russell, "Let's Start" 780). More specifically, Shorris writes of Walker's theory of reflexivity and the "moral life of downtown" as a means of using an individual, personalized means to address structural causes of homelessness and poverty. Like the shelter users surveyed by Stivers who named structural examples as the causes of homelessness, but suggested solutions that addressed individual behavior (Stivers 72), Walker is proposing an individual-based solution, but goes further by proposing a solution that gives the individual access to knowledge regarding structural causes. Shorris ponders Walker's response to the question of how to alleviate poverty in light of his own research, which indicated that politics (or addressing structural causes) was the answer:

> She didn't speak of jobs or money. In that, she was like the others [in prison] I had listened to. No one had spoken of jobs or money. But how could the 'moral life of downtown' lead anyone out from the surround of force? How could a museum push poverty away? Who can dress in statues or eat the past? And what of the political life? Had Niece [Walker] skipped a step or failed to take a step? The way out of poverty was politics, not the 'moral life of downtown.' But to enter the public world, to practice the political life, the poor had first to learn to reflect. That was what Niece meant by the 'moral life of downtown.' *She did not make the error of divorcing ethics from politics*. Niece had simply said, in a kind of shorthand, that no one could step out of the panicking circumstances of poverty directly into the public world. (Shorris "As a Weapon," italics not in original text)

Walker's "shorthand" explication, one which offers the key to addressing the individual/structural debate, suggests how one living in poverty can effectively move forward without "divorcing ethics from politics," or the private from the public. As Shorris explains, the basis for this framework is drawn from Thucydides, who implies through his historical text, *History of the Peloponnesian War* (431 BC), that politics go beyond structural considerations and are related to ethics (Korab-Karpowitz 20). This relates back to an issue brought up by

Mouffe. Mouffe writes of deliberative and aggregative models of democracy as problematic precisely because these approaches participate in the fallacy of separating ethics from politics, when in fact, as she argues ethics directly inform the underlying passions and motivations of democratic practice. She argues that separation "between the realm of the private – with its pluralism of irreconcilable values – and the realm of the public, where a political agreement on a liberal conception of justice would be secured through the creation of an overlapping consensus on justice" is not possible (18). She goes on to emphasize that "the domain of politics—even when fundamental issues like justice or basic principles are concerned—is not a neutral terrain that could be insulated from the pluralism of values and where rational, universal solutions could be formulated" (Mouffe 18). Mouffe's view of the political domain has much in common with Walker's: by attending to the "moral life" (by going to higher education lectures, visiting museums, and participating in humanistic cultural studies), ethics through critical reflection offers a way into the public, political sphere. This movement from a life of poverty that is exclusively private and ruled by the "surround of force" into the public realm where there is freedom to reflect on big issues, follows a similar trajectory as that proposed by Mouffe which seeks to "mobilize…passions towards democratic design" (Mouffe 26). In this regard, ethics (as provided through a higher-education level study of humanities) offers a pathway to what Shorris refers to as Thucydides' notion of politics, not voting in an election, but "activity with other people at every level" (Shorris 1), and thus a pathway out of poverty.

In order to put his and Walker's ideas to the test, Shorris launched the first Clemente Course in 1995 in order "to teach the humanities at the college level to people living in economic distress" (*The Clemente Course*). The course was named after the building in which its first semester took place: The Roberto Clemente Family Guidance Centre (which provides counseling

to people who are poor and homeless) (Shorris). The Clemente Centre facilities were offered free of charge, and professors were asked to volunteer their time for the courses. Thirty students were recruited from different agencies and shelters across the city; transportation, childcare and meals were provided. Over the course of the first year, Bard College agreed to grant credit to students who successfully completed the course. Against many odds, Shorris' students were successful in the course and in subsequent studies. According to Shorris, the success of the Clemente Program was based in its ability to provide people who are in economic distress the opportunity to reflect on moral and ethical material in order to become political: Shorris explains that he means "political not in the sense of voting but to mean activity with other people at every level, from the family, to the neighborhood, to the broader community, to the city-state" (1). Shorris translates Walker's "moral life of the downtown" as meaning "the humanities, the study of human constructs and concerns, which has been the source of reflection for the secular world since the Greeks first stepped back from nature to experience wonder at what they beheld" (1). Thus, Shorris suggests that this process of democratizing marginalized citizens through exposure to great works of art and philosophy harkens back to the birth of democracy and higher education in the ancient Republic. Shorris calls the ability to reflect a "radical transformation" for one like Walker who has no money or job and who lives in a prison; he suggests that her journey to reflection follows "the same path that led to the invention of politics in ancient Greece" (Shorris, "As a Weapon" 1).

E2 discusses this in a survey response to the question "What role should universities play in helping to solve homelessness?" E2 writes that "Handel Wright argues that universities have the potential to be powerful sites for social justice." This relates to what Shorris refers to with the simultaneous birth of politics and higher education in the ancient world. The necessary

linking of personal reflection to political action is a powerful catalyst in creating real change. Again, this linking of reflection on ethics to political practice mirrors what Mouffe is proposing with her agonistic-pluralism approach to democracy. Mouffe writes that deliberative democrats "put forward a model that collapses politics into ethics. In order to remedy this serious deficiency, we need a democratic model able to grasp the nature of the political" (23). Agonistic Democracy grasps this nature by placing "power and antagonism at its very centre" (Mouffe 23). Arguably, from the point of view of Shorris, antagonism is a force on which the Clemente Program is founded. The program is in some ways built on a perceived antagonism against the poor by the rich, an antagonism through the latter's access to advantage and an antagonism at work in the very concept of advantage. This can be seen in Shorris' recruitment speech to people from the shelters and agencies, which begins "You've been cheated. Rich people learn the humanities; you didn't" (3). Even the title of his paper, "As a Weapon in the Hands of the Restless Poor: On the Uses of a Liberal Education," which posits education as a weapon, points to the antagonism at the heart of his particular social justice approach. Mouffe addresses the inherent antagonism in society and politics by suggesting that agonistic pluralism can "defuse the potential antagonism that exists in human politics" (25) by seeing "the political" as antagonistic, but "politics" as *agonistic*, a way of "domesticating hostility." The former sees others as enemies while the latter sees others as adversaries (Mouffe 25, italics not in original text). Mouffe celebrates this latter type of democracy because as she mentions in Chapter Two, "to accept the view of the adversary is to undergo a radical change in political identity. It is more a sort of conversion than a process of rational persuasion" (Mouffe 25). This can be seen in the conversion that occurred during the *Links* program, in which the students and youth "become far greater than the sum of our parts" (S3G5 qtd. in Currie and Laboucane-Benson 188). On a more

general level, perhaps antagonism is a lot like binary-thinking, but positing one side against another is too simple. This simplification is a problem that Clemente courses may fall victim to if space for agonistic democracy is not made. However, it takes a true conversion of perspective to realize agonistic pluralism (and to go beyond binary-thinking).

As Mouffe suggests, while antagonism rarely allows for different sides to find consensus, and deliberative democracy makes it sound too easy (by rational persuasion), agonistic pluralism (one which celebrated the differences the students and youth brought to the *Links* program) brings about true transformation. This can also be seen at work in that first Clemente course administered by Shorris. He writes of a student, one with a violent background and issues with aggression, who called him late in the night to tell him of a woman who made him extremely angry. Shorris thought for sure he was in trouble, perhaps calling from jail after having assaulted the woman, but instead the student ended his story by saying that as he was about to become violent in the confrontation, he asked himself "What would Socrates do?" (Mr. Howell qtd. in Shorris, "As a Weapon" 3), and he walked away from the fight. In this circumstance, humanities allowed for reflection and a distillation of hostility. The student had become an agonistic-democratic citizen. As E1 suggests in an outline of the strengths of the humanities *Storefront 101* course at St. Mary's University, "It helped provide a safe, reflective space…through which they could learn about others and understand ways in which systems, structures and beliefs were operating." The importance here of providing and creating *space* for reflection emphasizes one of the main strengths indicated by E1 and E2, which underlies the Clemente Model and its Canadian counterpart, *Radical Humanities*.

Groen and Hyland-Russell, in their study of *Radical Humanities*, critically examine the Clemente model and three examples of its incarnation in Canada in order to point out some strengths and weaknesses of the program. While they extol the many benefits and success stories of the Clemente model, they point out the following issues:

1) Liberal Arts education "assumes that the ultimate questions and truths of existence are universal across culture and history and can be adequately represented by texts of white, western, upper class men" (Groen and Hyland-Russell, "Let's Start" 782)
2) Shorris' definition of poverty is too simple and does not acknowledge race and gender (Ng, qtd. in Groen and Hyland-Russell, "Let's Start" 782-783)
3) Shorris assumes that the poor are not already politically engaged (Urban, qtd. in Groen and Hyland-Russell, "Let's Start" 783)
4) Shorris does not prove that the humanities provide a direct pathway out of poverty (Connell, qtd. in Groen and Hyland-Russell, "Let's Start" 783)

Specific to the three Canadian *Radical Humanities* programs that Groen and Hyland-Russell examine is an issue that revolves around the nature of the relationship between the university and outside community-based agencies. Groen and Hyland-Russell state that "the majority of Canadian Radical Humanities programs are created and sustained through partnerships between higher education institutions and community partners" (783) and that these partnerships exist on a spectrum of power between symmetrical and asymmetrical. Two of the three *Radical Humanities* examples from Groen and Hyland-Russell's study, *Discovery 101* (at the University of Ottawa) and *Humanities 101* (at Lakehead University in Thunder Bay), had relationships with the community that are asymmetrical: the university wielded most of the power. Groen and Hyland-Russell suggest that "The bridge of understanding between the university partners and their respective community agencies were easily achieved; their roles were clear from the outset and were uncontested`` (795). On the other hand, *Storefront 101* (at St. Mary's University

College in Calgary) had a more symmetrical power dynamic between the university and its sole community partner, The Mustard Seed. Groen and Hyland-Russell write of the asymmetrical partnerships between *Discovery 101* and *Humanities 101*. With *Storefront 101* the Mustard Seed provided 100% of the funding for the program while the university offered facilities and faculty. Of the three programs examined by Groen and Hyland-Russell, *Storefront 101* was the only credit granting program (the others offered only a certificate of completion). These matters complicated the partnership between the university and the community partner as each battled for final decision making power. E1 discusses this struggle, suggesting that "there needs to be lots of attention paid to power dynamics within the program to keep it safe and healthy." As a result of these struggles, *Storefront 101* had to shut down, while the other two programs studied by Groen and Hyland-Russell, which had a much simpler power dynamic (the university wields the power) are still operating without issues.

Whether asymmetrical or symmetrical, these power dynamics represent issues that can affect any community-university partnership and impact the success of their shared projects. As Shorris suggests, success of community-university relationships can be measured by how effective the project is at countering the forces that are oppressing the poor through the creation of a "new social structure" (qtd. in Groen and Hyland-Russell, "Let's Start" 55). This corresponds with what Bringle et al. and Harkavy and Hartley suggest are meaningful ways of measuring community-university relationships. Bringle et al. call for transformational relationships (44) and Harkavy and Hartley for authentic democratic partnerships ("Executive Summary" 3). However, it is interesting to see which partnership scenarios result in true social change and "new social structures." In relation to the three *Radical Humanities* courses studied by Groen and Hyland-Russell, *Discovery 101* and *Humanities 101*, the two courses with

asymmetrical power dynamics could be considered successful in terms of longevity, as both are still running. However, as Groen and Hyland-Russell suggest,

> In these situations, Boyle and Silver (2001) would argue the community agencies were 'peripheral insiders' to policy processes that continue to be steered by elites, especially elite institutions (universities), while Anderson (1999) would suggest that such an arrangement does nothing to level the imbalances of power that exist between universities and communities; rather, such a partnership only serves to bolster the power and image of the universities. (795)

Therefore, no "new social structure" is created and thus the forces of oppression against the poor are not successfully counteracted. However, with *Storefront 101*, although the program fell apart due to conflict between the university and its community partner, one might consider it successful in challenging existing social structures, especially forces within the university which previous to the program, worked to oppress the poor. For example, after having run for only a few years, *Storefront 101* resulted in its students earning university credit, graduates of its courses enrolling as full-time degree students, the establishment of a food bank at St. Mary's University College, issues around poverty and homelessness being raised in social justice meetings, the offsetting of restrictive practices and admissions, and greater attention at the university to how staff interact with students in general (Groen and Hyland-Russell 795). Perhaps if the *Storefront 101* program was able to "domesticate the antagonism" at its core, it might still be running. However, if it was able to practice agonistic democracy instead, would all those changes to the system have still taken place? It would seem that as long as a conversion of perspective comes about (as proposed by Mouffe and evidenced by the *Links* participants), positive change can and does occur.

When comparing the operation of *Storefront 101* against the mission statement of St. Mary's University College, are its objectives met in some way through the implementation of the program? What meaning can be taken from the fact that St. Mary's is a Catholic university?

St. Mary's mission statement is as follows:

> St. Mary's University College is a Catholic postsecondary, student-focused liberal arts and sciences teaching and research institution. Through the synthesis of faith and reason, St. Mary's University College invites and challenges all individuals of the community to become compassionate, thoughtful and resourceful members of society. (St. Mary's, "A Tower" 7)

This "synthesis of faith and reason" and a basis in compassion lay the foundation for the university's "Vision Statement" and "Statement of Educational Philosophy," the latter which begins with a quote from Blaise Pascal: "*There are two equally dangerous extremes: To shut reason out, and to let nothing else in*" (qtd. in St. Mary's, "A Tower" 7, italics in original). In many ways, *Storefront 101* (and *Radical Humanities* and the Clemente Model more generally) is clearly a manifestation of this synthesis between faith and reason. *Storefront 101* is the product of a partnership between St. Mary's University and The Mustard Seed Project (a faith-based community services agency), and *Discovery 101* involves a partnership between Ottawa University and the First Baptist Church in Ottawa. Both of these *Radical Humanities* programs, among others in the country, are based on a relationship between church and university, between faith and reason. Michael Martin defends the role of faith within academia, suggesting that it is the strict "materialistic pragmatism" of the secular university that is to blame for the current crisis in higher education. He suggests that an "MBA mentality," one which celebrates the "money makers—business schools, medical schools, scientific research institutes, law schools" have resulted in a "crisis of meaning" (Martin). Martin goes on to suggest that this crisis "has

much to do with cultural attitudes toward the humanities," and that these "relativistic interpretative" attitudes, both within the humanities and outside of it and within the university and outside of it, are decidedly symptoms of a "marginalization of religious voices from the academic conversation." Martin writes that,

> The humanities have traditionally been concerned with meaning, with ultimate values. And religion—more than any other area of human life—centres itself on the search for meaning and its answers than even the humanities. Unfortunately, academia's increasing marginalization of religious belief to the sidelines of the scholarly conversation (if given a hearing at all) has been accompanied by the sidelining of meaning. This cultural move, unfortunately, undermines the idea of a university itself and, arguably, undermines the notion of human flourishing alongside it.

This alleged separation of meaning from humanities, and marginalization of religion and humanities from the academic core, can be remedied with the "Catholic idea of a university" argues Martin. This precise Catholic idea of a university, one which fosters the humanities through a synthesis of faith and reason, can be seen at work at St. Mary's through the work of *Storefront 101*.

However, the indicators of success for the project (i.e. *Storefront 101* graduates pursuing degree programs, the creation of a food bank on campus, etc.) are arguably the result of a symmetrical power experiment between two large institutions (St. Mary's and The Mustard Seed), rather than strictly the fusing of faith and reason. Groen and Hyland-Russell compare *Storefront 101* to other *Radical Humanities* programs such as *Discovery 101* and *Humanities 101*, suggesting that the latter may be at fault for using the program to "bolster the power and image of the universities" ("Let's Start" 795) while *Storefront 101* truly engages in structural change and conversion. But whether this directly relates to the Catholic nature of the institution is difficult to prove. Complementary to Martin's thinking, C. John Sommerville discusses what he calls the "present ideological commitment to secularism" in academia, suggesting that this

results in an "intellectual loss to the university" (11). In discussion of what this secularization and secularism means to a university's vision, of its articulation of self-meaning, Sommerville writes that "…questions that might be central to the university's mission are too religious for it to deal with" (4). He argues that "the academy needs to learn to speak theologically" (32) in order to heal from its current moral sickness.

Is this true? Does the university need to re-infuse faith with reason in order to truthfully address and answer the questions put forth in mission statements? In the case of St. Mary's and its *Storefront 101*, this fusing of faith and reason, along with shifting power into the hands of a community organization, did in fact lead to a somewhat successful and inspiring process. Major changes were made to the university's structuring in order to create "compassionate, thoughtful and resourceful" members of society. However, the process proved to be unsustainable. *Storefront 101* did not last more than a few years before faith and reason split. However, the *Radical Humanities* projects bring up interesting issues relating to power and structure, and Sommerville's questioning of the moral and ethical realization of mission objectives is valid. As shown through examples in this chapter and Chapter Two, the higher purpose language of mission statement discourse is sometimes at a disconnect with the actual practices of the institution.

To provide context for E3 (Crowe)'s discussion of the "Homelessness in Canadian Society" course at Ryerson University, one must look to other homelessness-related courses delivered in universities and colleges across North America. A well-known course was that of Cornell University's *Housing and Feeding the Homeless Program* which, as discussed previously, integrated Service-Learning with in-class course work and papers to enhance student social awareness and encourage action-based research. The program also included a lecture series by researchers and agency workers that was open to the public. For the course work, this

involved students volunteering at local community shelters and food banks during the duration of the course in order to help out, and for their final paper, they were asked to analyze the services for strengths and weaknesses and provide recommendations for improvement. The program was so effective in encouraging social awareness and activism that some students initiated new food and housing related projects on their own and continued with these projects and with volunteering long after the course was over (Hale 317). However, the program only lasted a few years before it was ended. Other schools across the US have individual courses: Clemson University in South Carolina runs the course "Breaking Ground," which trains students in advocacy work. Ohio's Denison University runs individual courses out of its *Service-Learning Centre*. This last example is markedly different than "Breaking Ground," "Housing and Feeding the Homeless," and "Homelessness in Canadian Society." The courses run at Denison University are run out of a centre, or hub, that centralizes otherwise disparate courses. This may be the key to the longstanding success of the courses at Denison; they are not episodic or isolated: instead the courses are part of a larger community of learning.

Crowe discusses the importance of university hubs, both in regard to researching and education. Hubs of learning might also be by necessity hubs of research. She suggests that hubs such as these would allow for the development and implementation of homelessness, poverty, and housing curriculum, and these hubs could also provide opportunities for students and faculty to engage in active research and education (Crowe). She points to the hub at the University of Toronto, one which is informally organized around Hulchanski, the Faculty of Social Work, and the Cities Centre. As mentioned previously, the York Homelessness Research Network at York University is a prominent hub that brings together students, faculty and people from the community and fosters connections to promote new research. As Gaetz states, the role of the COH is to strengthen, encourage "and then develop links across Canada to produce research that

is actually going to influence policy and practice." Gaetz goes on to explain that "there's a humanities aspect to what the hub does, because…it attempts to take research off of the page of the academic journal and use in a sense a design approach, an arts-based approach to communicate." Therefore, Hubs such as the COH conduct research and also communicate, collect but also share and express information. This combination of researching, learning and expression can result in the synthesis of theoretical and applied scholarship.

When looking at the mission statement for Ryerson University, it appears to be geared towards addressing societal issues and implementing applied-learning. The mission statement is as follows: "The special mission of Ryerson University is the advancement of applied knowledge and research to address societal need and the provision of programs of study that provide a balance between theory and application" (Ryerson University, "About Ryerson"). The statement mentions again at the end Ryerson's quest to be involved in the "broader community (Ryerson University, "About Ryerson"). These traits, addressing societal needs, being involved with the broader community, and use of applied learning, can all be seen at work in examples such as Ryerson's course "Homelessness in Canadian Society" and Crowe's Social Justice Walking Tours. Pascal Murphy, instructor of the course "Homelessness in Canadian Society," endorses this idea, stating that, "The mere fact that Ryerson has been offering a homelessness class for over 10 years now is indicative of that ability to adapt and respond to what's happening in society and the world at large" (Murphy qtd. in Johne). However, is it enough to offer one course? Does not the subject matter warrant more comprehensive integration with all faculties and schools? And as Hale asks, in reference to Cornell's "Housing and Feeding the Homeless" courses, "When will every institution of higher education teach students about community service, justice, ethics and human dignity for all?" (318). As Crowe and Hale suggest, the

importance of including education curriculum on homelessness, poverty, housing, and community service should be realized by postsecondary institutions everywhere that these issues exist in broader society. Gaetz asks, "as educators, how can we engage students at every level to make them critical thinkers, to make them engaged, to get them to think about what they can do, to get them to think about these issues?"

Advocacy

Housing Justice Project

A1 is co-principal investigator of a project, *Housing Justice*, based out of the University of British Columbia in Vancouver. *Housing Justice* is unique in that it approaches the issue of insecure housing from a legal rights perspective. The project's website explains that "Housing justice refers to the fair and just distribution of housing benefits in a society. Access to affordable, safe and adequate housing is key to an individual's inclusion in the full rights and benefits of citizenship" (*Housing Justice*, "The Project"). While in the previous section, respondents for projects relating to research emphasized the importance of the university's role in research and evaluation of homelessness issues, A1 emphasized the importance of the university in engaging in action and advocacy. In A1's survey, word such as "actions," "engagement," "advocacy," "catalyst," and "community activities" make up the crux of the response. *Housing Justice* has "three interacting strands: public engagement, policy development and legal rights advocacy" (A1). As indicated by the titles of each of these three strands, action is a crucial aspect of the project's intent. The first two strands, civic engagement and policy development, are used to "leverage policy change," "foster heightened civil society engagement with advocacy," and "provide opportunities for Vancouver citizens to be educated on housing issues and to engage in forums to create a dialogue on critical affordable rental housing

priorities" (*Housing Justice*, "Project Objectives"). This is all good because it puts research and advocacy in motion and creates possible knowledge transfer that might positively inform policy. The forum-orientated part of the project is commented on by A1, who mentions "community activities-forums and youth focused projects" as a strength of *Housing Justice*. This community engagement/forum aspect of *Housing Justice* is realized in the use of social media tools such as incorporating regular expert blots, Facebook and Twitter hubs, and PlaceSpeak.com. The latter of these tools is an online "location-based community consultation platform that connects citizen users with proponents of issues taking place in their neighborhoods" (*Housing Justice*, "Project Objectives"). Residents in lower mainland Vancouver can use PlaceSpeak to "find information, register for updates, discuss issues, complete surveys and share ideas about housing access and affordability in the region" (*Housing Justice*, "Get Involved"). Other digital media and homelessness projects connected to universities (e.g. *Write Speak*) use technology as the primary means of building community and thereby making the project "active" and the knowledge mobile. These forums to engage civic engagement mirror Socratic dialogue and humanities approaches to addressing social issues. An important question concerning this use of forum and technology is whether this access actually constitutes action or agency? Perhaps agency is exercised, as comments from the PlaceSpeak forum have been used to inform municipal policy recommendations made by *Housing Justice*. This issue of agency will be taken up further regarding the "Representation" projects, *Hidden in Plain Sight* and *Women's Stories*.

The University of British Columbia has a Vision statement. The statement is as follows:

> As one of the world's leading universities, the University of British Columbia creates an exceptional learning environment that fosters global citizenship, advances a civil and sustainable society, and supports outstanding research to

> serve the people of British Columbia, Canada and the world. (UBC, "Vision and Values")

Here, the concepts of fostering "global citizenship" and serving the people are elements that inform the workings of the *Housing Justice Project*. To focus for a moment on citizenship, it is fostered in interesting ways through the project. As project principal investigators Penny Gurstein and Margot Young suggest in their article "Reflections on Housing in Vancouver from the Housing Justice Project" (qtd. in the Winter 2014 PHRN newsletter, which shows how some of these projects and universities overlap), "the project involves an action plan that seeks to understand how access to housing resources is central to the substantive citizenship…of a city's occupants and to the shaping of the urban environment" (1). This comment suggests that not only is the *Housing Justice* project dedicated to substantiating the human right to housing, but it is also interested in how rights and citizenship are exercised throughout the *process* by which this right is attained. This is where "action" and humanities really come into play, for it is through the "action plan" that the process of rights attainment is realized. For example, the strong community engagement process of the project uses dialogue to encourage people to become citizen-users of tools such as PlaceSpeak and other online forums.

This democratic practice of engaged citizenship shows that the project is not only producing research products (such as policy-research synthesis and dissemination) to protect and enhance citizen rights, but it is also using the methods by which data is collected from public forums and dialogue, online and hard copy surveys, conversations with academics, artists, activists, and professionals (Gurstein and Young 1) to promote the use of these rights. In relation to UBC's vision of serving the people of British Columbia, Canada and the World, there was an original intent with the Housing Justice project to impact the rights of people in Vancouver and

Canada directly (and internationally indirectly) through changing Canadian law. The creators of *Housing Justice* write that, "The final strand of the project involves building support and providing academic expertise for a legal challenge to move Canadian law to recognize a right to adequate housing in keeping with Canada's international human rights obligation" (*Housing Justice*, "Project Objectives"). However, as the project enters its third and final year, "evidence-based research and information synthesis" will be focused at the municipal level as "receptivity at provincial and federal levels for policy discussions with respect to housing policy is somewhat limited right now. This is not the case at the more local level…consequently; our policy development and discussion efforts will take advantage of the enthusiasm for policy innovation municipally" (Gurstein and Young 9). So, although *Housing Justice* falls short of the national and international impact hoped for (both as stated by the project itself and as generally envisioned by the university's vision statement), the project does work as a "catalyst for a number of community activities" (A1) and therefore, is arguably an action-humanities-based initiative that stands a good chance of effecting policy changes on a municipal level.

Project Homeless Connect

Three respondents discussed *Project Homeless Connect Ottawa* (*PHC Ottawa*) in their survey responses. A2 worked as Project Lead on *PHC,* and A4 and A3 (Aubry) worked on evaluation. *PHC Ottawa* "was held on the lawn in front of the administration building" on the University of Ottawa campus (A3). Although multiple local universities, colleges, and service providers were involved with the event (University of Ottawa, Carleton, La Cite, Algonquin College, United Way Ottawa, local shelters, etc.) (A2), it was held on that campus and "The University of Ottawa took control [as] it was the location [closest to] the shelters" (A4). The significance of it being held on a postsecondary campus is important. As A2 stated, "the

homeless people had fun, felt welcomed on campus (where they were not normally welcome)," and people were given "more access to the universities" (A4). This was especially meaningful as the campus is centrally located, near to shelters and spaces where people who are homeless regularly go, but outside what is usually considered allowable and open space. As respondents commented, the event made the guests feel "welcome" (A2) and respected (A3), and this may have been in part due to its being held on this normally inaccessible urban space and through the freedom from media coverage [as "They had a media event at the beginning, but that's it" (Aubry)]. The evaluative document that was produced for this event provides primary responses from clients who attended *PHC Ottawa*. Many respondents indicated that "interpersonal acceptance" was an important part of the event. A few of the many statements that spoke to this include these responses to the survey question, "What do you like about today's event?": "Celebrating the people that are most looked down upon (street involved people)," "Felt welcomed," "Treated like a person (4.5 months homeless), people on the street not treated like it," "The Celebration and honoring the cross sectional society that is actually frowned upon and overlooked," "Ottawa is changing positively in stigma towards homeless," "made us feel normal again," and "made people who are in need feel incorporated and feel the same as everybody else, feel welcome and part of society" (client responses qtd. in Ecker, Cherner and Aubry 28-29). These responses and others from the event suggest that although the event was only one day, and was uni-directional (providing services), it was a meaningful and worthwhile experience for many of the guests. This relates back to a central argument of this dissertation: that effective plans to address homelessness can benefit from looking at both individual and structural levels, and that projects by universities that are interventionist can provide a good basis for helping

people to "reflect" and feel "like a person." This humanizing effect should not be underestimated.

A part of the *PHC Ottawa*'s success in generating feelings of acceptance were due to its downtown, central location, a decision which allowed guests to reclaim rights to urban space. Lefebvre discusses "The Right to the City" as the demand for "a transformed and renewed access to urban life" (158), and this relates to the *PHC* event through the opening up of exclusive spaces (such as the postsecondary campus) to people who are homeless and of linking up people with services throughout the city. In effect, *PHC* brought the city to the people, at least for a day. This transformation and renewal of urban space in the name of claiming rights for people who have experienced homelessness can also be seen at work in the *Radical Humanities* courses which take place on university campuses and in the University of Windsor's reconstruction of old downtown buildings in order to create space for its new downtown campus/urban-community hub. A more radicalized interpretation of Lefebvre's phrase and theory has been taken up by the *Right to the City Alliance* in the US (*RTTC*) (and other similar squatter-movements across the world). *RTTC* is a self-proclaimed follower of Lefebvre's "Right to the City" and "emerged in 2007 as a unified response to gentrification and a call to halt the displacement of low-income people, people of color, marginalized LGBTQ communities, and youth of color from their historic urban neighborhoods" (Right to the City). *PHC* is arguably a one-day event in this same line of thought. David Harvey analyzes Lefebvre's theory, explaining that this "right to the city" "depends upon the exercise of a collective power to reshape the processes of urbanization." This emphasis on "collective power" is seen at work in the PHC event through the "fertile collaboration for sectors that work on homelessness" (Aubry), or as A4 explains, the good and important partnerships between agencies and universities; and as A2 states, "partnerships are

great." Aubry (A3) expands further on this idea, suggesting the event exemplified a "social contract," between agencies, universities, media, and of course, guests of the event.

This collective power to demand "respect" for groups of people through opening up spaces in the city, provides an example of exercising a "right to the city." However, as all three survey respondents suggest, a drawback of the event was that it was "just a day." A2 states that "it is just one day;" Aubry suggests that *PHC* events "by no means solve homelessness, but it provides a nice day." In discussing the weaknesses of *PHC,* A4 makes some suggestions for improvement that speak to the temporary, fleeting nature of the project (e.g. A4 suggests expanding services, getting suggestions beforehand from people who have experienced homelessness, following up with agencies on whether the event had an impact on volunteer recruitment, and making the event more research-orientated). Aubry analyzes issues surrounding the event, highlighting a tension between the perceived theoretical weaknesses of *PHC* (that it is a one-day event, temporary, and based on a charity model approach) and the actual success of the event. Aubry states that, "The criticism of Homeless Connect, it's a kind of charity model. It's people coming and receiving something. What caught me by surprise, it's what people said; they just felt well-treated, someone was giving respect. You can become over critical of stuff if it doesn't get people out of homelessness." So, although Aubry argues that "PHC is passive," he also suggests that "after getting feedback, it seemed like a worthwhile event" (Aubry). This leads one to ask: is there a way to keep events such as *PHC* positive for the guests but to also include aspects that speak to the longer term goals of addressing structural problems that cause homelessness? And how can universities offer more facilities and resources to accomplish this goal?

An answer may become clear by looking at the University of Ottawa's mission statement and looking at the difference between what it purports to achieve and the workings of the *PHC*. As already established above, the University of Ottawa mission statement is highly saturated with the term "research." This emphasis on research is echoed by A4 and Aubry's strong focus on the importance of research; both respondents are affiliated with the university; both discussed *PHC* as well as different research projects (A4 is also R4 and worked as a researcher on *Chez Soi*; Aubry is also R3 and works as researcher for the *Alliance to End Homelessness in Ottawa*); and both "think universities should…help with research" (Aubry) (A4 also suggests that "research" is the role that universities should play in helping to solve homelessness and that the event should have been "more research-orientated"). How can research be better incorporated into future *PHC* events? Looking again to Foucault's theory of subjugated knowledges, the structures of archeology are being put in place in relation to the event: local knowledges of people who have experienced homelessness are being collected and analyzed: this can be seen in the work by Aubry and R. Cherner and J. Ecker on "A Formative Evaluation of Ottawa Project Homeless Connect," which looks at quantitative and qualitative survey responses from people with experiences of homelessness who attend the *PHC Ottawa* event. However, Foucault's genealogical "tactics whereby…the subjected knowledges which were thus released would be brought into play" (Foucault 85) perhaps need more work. The voice and knowledge of people with experiences of homelessness could be incorporated into future *PHC* projects (in Ottawa and elsewhere) by drawing from the above mentioned data study and by including people with experiences of homelessness on the planning board for the events (and as workers for the event, as with Homelessness Conference at York University). Another important means of "releasing" the knowledge into the public might involve using different media outlets such as Twitter, Facebook, creating an expert blog site by homeless individuals on homelessness, newspapers

(both online and in print), magazines, and zines (as will be seen in the next section on "Representation"), etc. As Lefebvre suggests, in the modern science of the city, "What is being studied is a *virtual object*," because "the city historically constructed is no longer lived and is no longer understood practically. It is only an object of cultural consumption...the *urban* remains in a state of dispersed and alienated actuality, as kernel and virtuality" (148). Although the concrete experience of being on campus is important in the example of *PHC*, this is still a helpful way of looking at knowledge production. Knowledge can be located and analyzed (archeology) in the city but can be released into the virtual sphere of the urban (genealogy). Knowledge of plans to address homelessness need to take place in the city but find their home in the highly discursive urban realm.

Representation

Hidden in Plain Sight: Living Homeless in York Region

RP1, based out of York University, worked as an intern on the *Hidden in Plain Sight* project which was coordinated by Shute and the York Region Alliance to End Homelessness (the community group which led the project). RP1 "helped organize working groups with photographers to select images" for an exhibit on homelessness in York Region, Ontario. These photographs were selected from previously shot photos by people with experiences of homelessness in York Region (the photos had been shot one year previously, but had remained unused until the time of this project), and were used in photo-text exhibits [e.g. the photovoice exhibit contains 33 photographs (York University, "Hidden in Plain Sight")] and a compilation-documentary, which montages the photos together with voice-overs that describe the pictures and experiences of homelessness of the photographers. This was the first photovoice project of its kind in York Region. To explain the project further and reiterate, "Photovoice is an action

research method that puts cameras into the hands of those with lived experiences to document their voices—a critical component of social change" (Multimedia Film Festival). There are many different ways that photovoice can be used. For example, photovoice projects made by people with lived experiences of homelessness may use stills and hand-written text on photo (*A Day in the Life*), stills with voice-over through audio only (*Street Health Stories*), stills or banners with written text displayed in a zine format for wide distribution (*Women's Stories*), and so on. *Hidden in Plain Sight* uses documentary as a vehicle for its photos and uses voice-over to complement the visuals. RP1 suggests that one of the strengths of the project was that it was exhibited at a regional housing forum and thus had the chance to reach "many policy makers, community leaders, non-profits, etc." Nasim Haque comments on this policy-changing potential of photovoice, stating that "policymakers and program planners cannot deny reality when images are staring them in the face" (slide 9). This notion suggests that arts informed research (AIR) or arts-based inquiry can provide evidence, or impartial, factual data while still addressing issues of representation. Finley writes that the turn to arts-based inquiry and activist social science in part came about due to a "crisis of representation" (Denzin and Lincoln, qtd. in Finley "Arts-Based Inquiry" 682), one which prompted questions such as "How should research be reported?" and "How do researchers 'write up' their understandings without 'othering' their research partners, exploiting them, or leaving them voiceless in the telling of their own stories?" (Finley, "Arts-Based Inquiry" 682-683).

RP1 suggests that the *Hidden in Plain Sight* project allowed participants to retain their voice through the working groups. She writes that "I think the actual working groups with the photographers (people with lived experience) was beneficial because it reinforced that their voice has value and needs to be heard." The project also utilized connections with community groups

and the university in order to exhibit the evidence-based portrayals (photos and documentary) in an arena populated by policy makers and community leaders (i.e. people with the power to effect policy change). Interestingly, RP1 often refers to the participants as photographers rather than strictly as people with experiences of homelessness [e.g. "I had a great experience working with the photographers" and "the actual working groups with the photographers (people with lived experience) was beneficial"]. Here RP1 provides a solution to the "crisis of representation," one which is realized through the Arts-Informed Research circumstances of the participants: people are not exclusively defined or identified by a presumed victim status (i.e. being homeless), but rather they occupy multiple identities, and in the case of *Hidden in Plain Sight*, one of these identities is artist, or photographer. Likewise, in the next example of a Representation project, *Women's Stories*, RP2 (Halifax) addresses these issues of representation and identification. Halifax describes her struggles with categorizing the group who created the photovoice project *Women's Stories*; she explains, "Who made the zine? They are my neighbors, and when I say 'the women' it sounds like I'm defining them as a specific group…I've struggles with language….how do I discuss these women who I've worked alongside of?" (Halifax). Although these participants are women, they are also people with experiences of homelessness, artists, photographers, and people with disabilities.

Evidence from both these projects suggest that a way to address these representation problems is not to find a definitive category by which to define the participants, but rather to allow for multiple identities while bringing awareness to issues of representation. On a wider scale, RP1 suggests that *Hidden in Plain Sight* raised awareness of homelessness in York Region (RP1), and by extension it can be argued that providing traditionally stereotyped groups (such as people with experiences of homelessness) an opportunity to represent themselves through

photography, can bring awareness to issues of representation as well as to homelessness. RP1 suggests, universities, in making use of an action-humanities approach are in a good position to provide resources (e.g. students and funding) to allow for the realization of such participatory research projects.

RP1 discusses the weaknesses of *Hidden in Plain Sight*, suggesting that the main problem was that only 3 of the 20 photographers involved in the selection process were people with experiences of homelessness. RP1 states that "it would have been more powerful if more of the [original] photographers were part of the working group, but they were difficult to track down." This shows that even in a self-representation project such as *Hidden in Plain Sight*, fair and true representation is still a major issue. This brings to the surface other representation issues: three photographers with lived experiences of homelessness is not representative of the original group; but even the original group is not representative of all people with lived experiences of homelessness in York Region; and what of those who are not by strict definition homeless, but who are at-risk or who are by definition hidden (e.g. staying with relatives and friends indefinitely): they are also not represented by this small group of participants. Also, some photos were not selected for exhibition or for the documentary and further, the entirety of the experience of being homeless presumably cannot be fully represented by any number of photos. However, as Norman and Pauly (and many others) suggest, including voices of those who have experienced homelessness is integral to the resolution process, regardless of the ability for comprehensive representation. Norman and Pauly write that "Without the voices of those impacted by homelessness, there is a risk that important understandings essential to the development of effective solutions to homelessness will remain obscured" (3). They discuss "Inclusive Research" practices as going beyond qualitative research and including people with

lived experiences of homelessness in all aspects of the research process. This is called the "user-involvement movement" and includes the users (clients/participants) from start to finish. Citing Sakamoto et al.'s 2008 study on inclusionary principles, they argue that "people who experience homelessness are authorities of their experiences, and knowledge of people who are unhoused can inform valid solutions to homelessness" (Norman and Pauly 17). Further, inclusive means "involving a diversity of homeless people…to represent the diverse identities and experiences of the homeless population" (Sakamoto et al, qtd. in Norman and Pauly 18). This goes back to RP1's periodic description of participants as photographers rather than people with lived experience of homelessness, and to Halifax's discussion of representation and the struggle to adequately define the group of participants from *Women's Stories*. These examples imply that categorization, while necessary, may shut down the true representation of the diversity of experiences of being homeless. Ways to resolve this could include inclusionary research practices, using multiple identifiers and bringing awareness to issues of representation.

As mentioned, York University's mission statement is unique from the others examined in that it emphasizes experiment and innovation, as can be seen through the following phrases: "We test the boundaries and structures of knowledge," "York University makes innovation its tradition," "York University is open to the world," and "*Tentanda Via:* The Way must be tried" (York University). This intent towards "opening up" the university (through "testing boundaries") is articulated in detail in York's long-term strategy document, the "White Paper." Recommendations outlined in the "White Paper Overview, Building a More Engaged University" include becoming a more engaged university (7-14, and in the title of the document) and increasing experiential activity (12). These recommendations provide specific examples of mission statement objectives such as innovation, experiment, and opening up the university

boundaries to communities, experiences, and knowledge outside the institution. *Hidden in Plain Sight* is an example of an innovative, engaged and experiential project, one which puts faith in the knowledge of individuals and communities in the region surrounding the university. However, as a note of caution, projects such as these, like with CFC, which rely on technology as the medium of knowledge transmission, need to be cautious of "access without agency" (Marchessault). Like "access without agency," Butler cautions against over-reliance on visibility as political strategy. She asks, "Can the visibility of identity *suffice* as political strategy, or can it only be the starting point for a strategic intervention which calls for a transformation of policy?" (Butler 311). In relation to this project, can the visibility of homelessness identity through the photos of *Hidden in Plain Sight* suffice as political strategy? As RP1 argues, an important aspect of this photovoice exhibit is that it was shown to policy makers, thereby, potentially making it a starting point for strategic intervention for policy transformation.

Whereas *Housing Justice* as an advocacy project provided a linking process between users of PlaceSpeak and the drafting of policy recommendations, there is a bit of a disconnect between the original photographers of *Hidden in Plain Sight* and the final exhibit, documentary, and report that resulted from the photos. In this sense, this project does include a level of "access without agency." The following project will demonstrate how an arts-informed research project can combine access with agency.

Women's Stories

RP2, or Halifax, based out of York University, is currently collaborating with women with lived experiences of homelessness in the Junction areas of west-end Toronto. *We Have a Message: Women's Stories of Aging, Disability and Homelessness* is a collection of roughly 30 photo-banners pieces (with red strips along the bottom with text) and raw photographs. The

process of the project is noted in the introduction to the zine in which these photo pieces are collected. The artist group writes that they

> met weekly to engage in discussions about homelessness, disability and aging. Transcripts that were made from recordings of these meetings were creatively worked over in between gatherings. During this time disposable cameras were provided with which some of us took pictures of our daily lives. From the transcripts we extracted pertinent themes and worked experimentally and collaboratively in the creation of prose and poetic texts to accompany the photos. (Women in and around the Junction and the Red Wagon Collective, 4)

As seen in the above citation information, *Women's Stories* was created by women in and around the Junction in Toronto, some of whom are in the Red Wagon Collective, which has been discussed in earlier chapters as being "a loose knit group of women who do cultural work around the effects of poverty and homelessness in the Junction neighborhood and environs. Currently the main project of the Red Wagon Collective is the *Monday Art Group* (MAG) at Evangeline Women's Residence" (Red Wagon Collective, "Projects"). In addition to (and during) regular weekly art meetings, this Collective has created large scale banners for the inside and outside of the Evangeline Shelter; *The Quilt*, a quilt which has also become "the basis of an interactive performance about women and homelessness, which has travelled to conferences around the world" (Red Wagon Collective, "About"); *The Art of Conversation*, a knitted and crocheted cover for a telephone booth (Red Wagon Collective "Projects"); and *Women's Stories.* Halifax works as collaborator for the Collective and art projects, and brings up many important issues in her survey responses, which highlight the strengths and weaknesses of the university's role in projects such as these.

Research is an issue that Halifax addresses throughout the interview, both as a strength and weakness of the *Women's Stories* process and the university's role in relation to that process.

As introduced and discussed earlier in the dissertation, Halifax introduces an interesting concept regarding the definition of data, of evidence. She states that

> What we [Red Wagon Collective] are producing is evidentiary. It is evidence. It is not representation. As I move towards an understanding of the poetry of witness…as evidence there is the intrusion of the dominant discourse. It [*Women's Stories*] is evidence. Not the evidence that SSHRC or CIHR or the university really desire as there is a lack—a lack of numbers.

Here she indicates two problems in the understanding that the university may have concerning arts-informed research such as *Women's Stories*: the research should be relevant to the community (which means not data-driven), and qualitative arts-informed research needs to be respected as evidentiary. Both these issues speak to the need for the university to perhaps open up its understanding of what is valuable research. Similar to Halifax's discussion of evidentiary "poetry of witness," there is an interesting notion echoed by Colangelo and Davilo, creators of the previously discussed *In the air, tonight* and *Tent City Projection*, who analyze public screens and projections, suggesting that these events foster "post-human political awareness and thus calls for a poetic engagement" (2). They go on to emphasize,

> the power and importance of developing interactive public projection as a poetic and political tool: it can become a powerful way for us to participate in image and place making, challenging the prevailing 'distribution of the sensible' that discourages or denies access to public visual culture. (3)

As Halifax and Colangelo and Davila suggest, there is something political in the exercise of poetic witness, something that can occur when exhibiting lived experience and when engaging people in public space. Both these actions converge at the point of making the private, public. Another issue that Halifax brings up is that of "conscientization," which she uses much like Freire does, as a result of transformative and critical learning. This conscientization (or political awakening) can be seen as strength and weakness through the "need for an audience" (Halifax).

Women's Stories is meant to bring conscientization to the participants, arguably so that they can become politically engaged, but it is also meant to encourage awareness of the issues by the public, community leaders, service providers, policymakers, etc. Halifax expresses frustration that the projects are "not always getting the message out to the people who need to hear it." She suggests that the solution is to "grow an audience" and cites some methods of the Wellesley Institute in accomplishing this feat, at least partially through an online presence and through persistence: "messages have to get out over and over again" (Halifax). Perhaps this is an aspect of the arts-informed research process that the university could have more involvement with. In the case of *Hidden in Plain Sight*, York University temporarily hosted the exhibit on campus in its Eleanor Winters Art Gallery from April 27-May1 2012 (York University, "Hidden in Plain Sight"). Perhaps the university could provide a similar base for the launch of *Women's Stories* or provide space on its website. These are some ways that the university could provide more than access to resources. The university could provide enhanced exposure to research products from AIR projects.

In reference to monetary capital, Halifax suggests that this "access to capital" can be a big problem. Even after the grant money is already there, the university will then "distribute" the money, "like they are your father…And for me as a woman and as a feminist, it's very frustrating that we are not trusted to have more direct access." Halifax explains that there is a "level of administration" or a "large administrative layer, like the research office, on top of us." This delay in access to capital means that participants experience long delays in payment, and/or collaborators such as Halifax need to pay out of pocket. As Halifax suggests in her interview, process-orientated research situations such as these can be understood in relation to Shannon

Jackson's concept of "social fabric." Jackson's work can also be helpful in understanding the complex relationship between the university/funding institution and the long-term, process-orientated arts-informed research project. Jackson discusses the concept of "social fabric" and her book *Social Works: Performing Art, Supporting Publics*, as being an exploration of "interdependent relationships of obligation and care and sometimes even responsibility" (qtd. in Linden). Jackson explains her views of "support" in relation to political art, suggesting that

> If a political art discourse becomes too enthralled with breaking down institutions, then it ignores the degree to which we are in fact dependent upon institutions. Yes, the 'institution' constrains; but it also sustains. Can we stay complicated about this? My hope is that by thinking about support as a complex system, as a social question but also as an aesthetic question, we can activate a different conversation. (Jackson qtd. in Linden)

"Staying complicated" about the institution-Arts-Informed Research (or community-university) project can provide opportunity for well-supported social engagement, not only through funding, but also through sharing of other resources. If the relationship between York University and *Women's Stories* were to embrace complexity, and if the university were to offer other resources than funding (such as exhibition and web space, perhaps permanent archive space in the library/on the library website), this could open up the exhibition of the project and allow for the project's necessary "growth of an audience" (which is something the project needs but cannot provide on its own). Further, this exposure may lead to the increasing agency of the women-artists involved in the project. "Access with agency" thus paradoxically can mean increasing one's reliance on institutional support. In this regard, agency is not so much about enhancing independence, but about enhancing complex *interdependence*. This embracing of complex relationships between universities and socially engaged projects could be extrapolated to apply to other types of projects. Although not an arts-informed project, the previously discussed *Radical*

Humanities programs might benefit from supportive, interdependent community-campus relationships. Jackson states that "support is noticed less when it is working for you; it is more often noticed when it breaks down or is taken away. So drawing attention to our interdependence upon support is philosophically interesting. Some kinds of systems enable freedom and democracy, even if we would rather complain about how much they constrain us" (qtd. in Linden). For example, *Storefront 101* at St. Mary's University College could have perhaps saved itself from the breakdown of its program if both the university and the Mustard Seed could have been more up front about expectations and how each institution viewed the role of support and interdependence. This extra level of awareness and pre-conceived standards of working together might have helped to strengthen the relationship. Halifax stresses the importance of studies that point "to the university in a role they'd like to see themselves as, which is this kind of creator of change and innovator…and offers them the capacity to change."

York's ideal vision of itself can be seen in its already discussed mission objectives to "make innovation its tradition," be "open to the world," and "test the boundaries and structures of knowledge" (York University, "About"). The importance of "boundary crossings" is discussed in the Chapter Three "Projects Review" in relation to scholarship by Finley and hooks. As hooks suggests, it is difficult to cross race, class, and gender boundaries in our society, and more specifically, "structures of class privilege prevent those who are not materially privileged from having access to those forms of education for critical consciousness that are essential to the decolonization process" (5). Finley's argument parallels that of hooks: boundary crossings between the inhabitants of *Dignity Village* and Washington State University-Vancouver allow for "praxis of liberation" through "dialogical pedagogy" (Finley, "The Faces of Dignity" 510). Previously unhoused individuals are given access to the university, boundaries and structures of

knowledge are crossed, and liberation occurs through praxis, action or Knowledge Mobilization, all through an action-humanities approach that promotes active citizenship and dialogue. Perhaps most importantly, identity boundaries are crossed, allowing for people who are homeless to simultaneously identify as homeless, but also as part of the university community, thereby escaping what Butler discusses as the oppressive regime of identity categories. York's "White Paper" gives specific recommendations on how to achieve boundary crossings through its suggestions for increased community engagement and experiential learning. This means going beyond an economic arrangement (funder/funded) to acknowledging the reality of complex relationships of support and knowledge exchange between postsecondary institutions and outside communities through community engaged projects. An important part of this complexity involves a tension relating to surveillance versus non-surveillance. In linking surveillance to power, Foucault suggests, power is "dependent upon bodies and what they do...It is a type of power which is constantly exercised by means of surveillance" ("Two Lectures" 104). This coercive, surveilling power, along with a "re-organization of right that invests sovereignty" result in the "global functioning" of a "*society of normalization*" (Foucault, "Two Lectures" 107). The women in the *Women's Stories* groups actively resist this normalizing, disciplinary culture through their vision and realization of the arts group. As Halifax relates, when she first asked the women how they wanted the group to function, offering up suggestions such as "make a garden, make benches," the women replied saying "We want to do nothing; we just want to be not surveilled…we want to play, we want to be unscheduled." The group looks forward to the creation of the Commons (a public space for meeting in the Junction, currently being planned), so the group can move out of the surveilled space of the shelter as a meeting place and "into an unsurveilled space." The creation of this Women's group, one which is unscheduled, driven by

the women rather than by external organizations and hoping for unsurveilled space (and as Halifax suggests, it is these principles which have led to the success and longevity of the group as this community group "is the only group at the shelter where the community comes in and has stayed"), perhaps constitutes a shift towards a "new form of right, one which must indeed be anti-disciplinarian, but at the same time liberated from the principle of sovereignty" (Foucault, "Two Lectures" 108). The move away from both central authority (in this case the Shelter/Residence) and from a disciplinary-surveillance (cameras run in each of the public rooms at the shelter) into the unsurveilled, shared Community space that is being planned constitutes this new form of right. However, although it is clear that the group espouses an anti-surveillance, anti-disciplinary mandate, there has arisen a need for surveillance, a need for an audience, a need for exposure of their work. This paradoxical relationship to surveillance parallels Jackson's discussion of the complex relationship of art to institutionalized support systems: in this light, surveillance is perhaps not always disciplinary but can also be supportive, depending on the needs of the group. Perhaps part of this need for an unsurveilled space is the need to be released from identity categories. Surveilled, the women are, as Halifax was worried about, confined to the identity of "homeless." However, unsurveilled, the women can be anything.

Conclusion

This chapter analyzed data from the survey responses in light of contextual discourse related to the individual projects. Survey respondents' discussions were used to introduce and expand on relevant concepts for university involvement and limitations of the different university projects that address homelessness. This chapter also looked at how these projects weighed in against respective university mission statements in order to evaluate how these statements satisfied specific institutional objectives. As Groen and Hyland-Russell suggest some community-university "partnership[s] only serves to bolster the power and image of the

universities" (Groen and Hyland-Russell 795) through the implementation of projects that address homelessness but fail to alter oppressive social structures. As the majority of projects did in fact satisfy mission statement objectives, the largest concern regarding satisfying institutional objectives is that projects may appear to provide service to the community when in fact they are used to further the university's needs more primarily than the needs of the community. This means that that there is a need to create mission statement objectives that cannot be misused or misrepresented. Further, there is a need to create innovative mission statements, which would require a "true change" condition: statement of mission needs to include within it the ingredients for the university to change its functioning when needed and to put the needs of the community before its own, or at least to revisit the conditions of community-university partnerships. This would require true adaptation and evolution, and as discussed in relation to Housing First implementation principles, a large degree of "change management" (Gaetz, Scott and Gulliver).

An important goal of the survey questionnaire was to determine strengths and areas for improvement of the projects. This chapter analyzed the data and provided discussion of these project aspects in order to answer the dissertation research question: what role should the 21st century university play in addressing issues of homelessness?

In conclusion, this chapter uses case study analysis in combination with close-readings of the participant responses in order to create an in-depth survey of the strengths and weaknesses of these homelessness related university projects and to examine the role of humanities in these projects. The next, and final chapter, will use these findings to answer the research question and summarize a strategy for improving on the role of universities in addressing issues of homelessness.

CHAPTER FIVE

STUDY CONCLUSION:

ACTION-HUMANITIES IN ACTION

This dissertation has opened up an area of research that asks: How might public art around homelessness create forms of empathy that lead to social change? What new forms of education are produced through these grass roots collaborations? What happens when this kind of questioning, relating to the desire to make invisible visible seeps into the public discourse of the university? How can these phenomena be evaluated for research impact? This discussion generates and shapes a new role for the university at a time when its social mission might be disappearing.

In short, this dissertation has attempted to answer the main research question, 'What role should the 21st century University play in addressing homelessness?' It would seem on the basis of the dissertation analysis that the 21st century university could use an interdisciplinary array of resources to address homelessness taking an Action-Humanities approach, which might facilitate individual and collective empowerment of people with lived experience of homelessness and engage students and faculty in a pedagogy of social responsibility.

For example, universities could act as intermediaries between communities, agencies, and organizations as universities are in a unique and promising position to create integrated and interdisciplinary hubs of homelessness research, education, and activism. Additionally, universities could engage in a Humanistic Politics to create engaged citizens: the ideas that in Humanistic Politics ethics is not separated from politics and reflection is not separated from

action and user-involvement ("Nothing About Us, Without Us") could be central to this approach. Further, universities could be vigilant and reflexive about their engagement. This might include avoiding exploitation, using stringent and updated research ethics, avoiding using an individual-deficit or charity model approach, acknowledging that identity categories can be oppressive (even when used in the name of liberation), and avoiding practices and beliefs that recolonize poverty and homelessness. Finally, universities could enhance focus on establishing mandates that value and encourage community-university relationships.

Arguably, humanities-based research offers one of the most important and appropriate means for universities to address homelessness. Researching is an intermediary action that ties together government, service providers, and people with experiences of homelessness, and there are other ways that universities can work as intermediaries. Through these intermediary actions, the university acts as facilitator for ***multistakeholder initiatives*** in order to create a network of systems integration. As discussed throughout the dissertation, system integration has been researched and proven to be an effective tool in addressing issues relating to homelessness. It is an efficient and helpful way to coordinate services so that resources are not wasted. Postsecondary institutions are in a unique position to offer both direct resource support and intermediary research services as part of an integrated system of services for people who are homeless or at risk of homelessness, and in this sense, can partake in an action-humanities approach to facilitating empowerment and addressing the needs of this population. This role is especially pertinent to universities that explicitly mention civic engagement as a mission objective. It is therefore up to each institution to determine its proper role in regard to addressing homelessness.

Limitations and Ideas for Future Research

A discussion of the study's limitations can bring to the surface some of the major issues and problems that have come up over the course of writing this dissertation. Firstly, there may be a "blame the individual" approach that drives much of the work identified and supported in this dissertation. This viewpoint is perhaps due to a reliance on the argument for the "magic" of the university to adequately address issues of homelessness and poverty. This reliance on the "magic" and authority of the university can be seen as an attempt to "colonize poverty" (Gaetz, "Personal Communication"). Colonizing poverty is "the idea that universities, staff and students benefit homeless persons by their presence, by sharing their knowledge, by helping in charitable services, by mentoring, etc." (Gaetz, "Personal Communication"). This,

> stems from a framing of homelessness and the homeless person from an individualized, deficit model perspective. 'If the homeless individual were to have access to knowledge; if they were to benefit from my mentoring, etc., etc., things would get better for them, and this can potentially contribute to ending homelessness' – that kind of thing. While homelessness is often a result of individual or relational factors, it cannot be reduced to these things. Structural factors such as poverty, lack of affordable housing, inadequate income, interpersonal violence, inadequate supports for people with mental health or addictions issues, racism, sexism, ageism, homophobia – these are the things that cause and sustain homelessness, and addressing the perceived individual inadequacies of people who experience this extreme form of poverty and exclusion will not, in my view, really change anything, nor will working at charitable programs, which also provide emergency support but not real permanent solutions. (Gaetz, "Personal Communication")

This is a good point, but hopefully some of the arguments made in this dissertation show a different perspective on the capacity and role of the university to address homelessness. Instead of arguing for the "magic" of the university, this dissertation has attempted to take a stance that instead emphasizes the magic of user-involvement (as the slogan "Nothing About Us, Without Us" calls for) and the magic of opening up the university to communities and individuals outside the institution through the use of action humanities. This opening of boundaries offers true magic or transformative potential. In further defense, this dissertation has tried to put forth an argument

for the need for individual, or interventionist, ways of addressing homelessness, even if the causes of homelessness are recognized as being primarily structural. As this dissertation has argued, there is a need for individual supports such as life and employment skills and creation of positive social and political networks. These are aspects that many of the projects investigated in this dissertation attempt to address. Thus, although some these projects fail to highlight a directly structural approach to solving homelessness, the strength of these projects is in their attempt to combat homelessness by aiding in individual and community empowerment in order to indirectly address structural causes. In fact, the argument of this dissertation is that homelessness is more complex in its causes than just being structural, and therefore both individual and structural, or as Bradshaw suggests, the cumulative and cyclical effects of individual, cultural, political, economic, and geographic causes of homelessness need to be taken into account when determining appropriate means of addressing homelessness. This multifaceted, holistic approach to understanding and addressing homelessness is this dissertation's defense against accusations of manifesting a "colonizing poverty" approach. In short, adopting an interventionist approach, such as that used in *Foyer*, *Radical Humanities*, and the *Transitioning Life Skills Program*, while keeping large scope, structural causes and solutions in mind, is one way for the university to move in a positive, socially responsible direction. Gaetz suggests finding ways for "the university [to] engage its OWN students as being agents of structural change" ("Personal Communication"), and this would be a promising avenue for future research, especially in looking to new pedagogical models developing in the university (e.g., *Radical Humanities*). Future research could also include studying student homelessness and the appropriateness of implementing Housing First programs on campus for its own homeless and at-risk citizens.

Another limitation of this study is its lack of limiting perimeters. It is very large in scope and each of its four areas of study (e.g. Research, Education, Advocacy, and Representation) could justify a full-length study of its own. Therefore, sometimes depth has been sacrificed in the name of breadth and association. Detailed research and analysis has at times been subordinated to the importance of connections, multidisciplinarity, interdisciplinarity and creating a holistic approach to addressing homelessness. Conversely, although the study is wide, it is also selective and only "shines" a light on the field, for example only investigating a handful of individual homelessness courses and neglecting projects from universities outside Canada and the United States. In defense of these limitations, it is not the intent of this study to be comprehensive or specialized. Instead it is hoped that this study brings to the surface, in a collective manner, some very important and innovative projects being undertaken by universities and inspires further research and action in this field. Further research could include in-depth study of individual projects and also study of international projects and projects that have been undertaken at postsecondary institutions outside North America (e.g., *Radical Humanities*, research networks, representational initiatives, etc. around the world).

Another limitation relates to identification and trying to find a balance between addressing issues in fair and nuanced terms that are inclusionary and respectful of differences and lived experiences, while also addressing binaries, categories, and identification cues that are regularly used to understand and make sense of issues as huge and widespread as homelessness. This dissertation, in its attempt to define homelessness causes, places identification limits on people, categorizing homeless versus non-homeless. In defense, this tension between defining and leaving open identity boundaries is one that troubles the entire field of homelessness studies for a number of reasons that are discussed in this dissertation: people may not want to self-

identify as homeless, "homeless" is a broad term that neglects to take into account differences and nuances, homelessness might be a temporary situation, the term might not take into account hidden homeless, etcetera. Part of the argument of this dissertation is that lines between universities and communities and between researchers and PWLE of homelessness could be blurred. That is why survey respondents were not asked to self-identify as homeless or not. However, in future research, the survey could include a question that asks if the respondent wants to be identified as homeless or as a PWLE of homelessness to make identification options more explicit.

Related to this, another limitation is that there is very little user-involvement in this study. No one with lived experience was consulted in the pre-planning process. Although survey respondents might have had lived experience, there could have been more input from PWLE of homelessness in all aspects of the study. This relates to the fact that the author is not homeless and has no lived experience with homelessness. However, the author does have nearly 15 years of experience as a student and educator at universities and colleges in Ontario, specifically, in the Humanities department at York University, the Faculty of Community Services at Ryerson University, and previously with the English and Film Departments at Western University. Additionally, the author has had volunteer experiences with *PHC Toronto* and with *Women's Stories* and was a member of the Graduate Homelessness Research Network at York University (a satellite network of the COH) from 2007-2012. Thus, although the author is an outsider in terms of having lived-experiences of homelessness, the author does have insider experiences in relation to universities, humanities, and civic engagement. This might be seen as a limitation to the author's ability to objectively treat the subject matter, however, as one of the main arguments of this dissertation is that insider, subjective perspectives are important, this insider position can also be seen as strength. That being said, recommended further research could include more

communication with PWLE of homelessness in preliminary planning and execution of study in order to incorporate insider perspectives from the point of view of those who have actually experienced homelessness.

Finally, as discussed throughout this dissertation, it is difficult to measure the effectiveness of community-university projects. For example, the public art installations (e.g., from OCAD and Ryerson) affect the public in a way that is difficult to determine without surveys to passersby. There is no simple way to evaluate actual influence, as this influence may not happen right away, and participants, especially those who are homeless, may be difficult to find later on or it may be unethical to question the participants. Much of the feedback material on these projects is available only via project websites or articles, rather than by third party observers, so it is impossible to verify accuracy in an objective way. This dissertation relies heavily on the information presented on these websites, as well as respondent answers to the survey, in order to evaluate the effectiveness of these projects. Recommended further research would involve in-depth surveys and analysis of these projects that takes into account a much wider sample of participants, especially more viewpoints from those outside of academia (including more perspectives from PWLE of homelessness, service providers, and government workers). True participatory-research would include the researcher going on-site to these programs and projects and observing and questioning participants in a comprehensive, in-depth, and participatory manner. For example, a researcher could volunteer at *Hum 101* and prepare a survey based on participant suggestions. By being immersed in the community, the researcher would be better equipped to evaluate the effectiveness, strengths, and areas for improvement of the project. Or even better, a PWLE could shape and conduct the research project. Another suggestion for future research is to investigate new forms of assessing community-university

partnerships and how such CES relates to student, faculty, and community perceptions of quality experiences.

An Action Plan for University Involvement

Learning from the above limitations and from some of the successes and mistakes of the examined university projects aimed at addressing homelessness can help future pursuits in this field. The following are some strategies to keep in mind:

1) Try to engage with both ethics and politics by practicing authentic democracy and acknowledging a possible agonistic, pluralism of perspectives.
2) Appeal to as wide a spectrum of causes as possible (from individual to structural to cumulative and cyclical) to address the complexity of the pathways into and out of homelessness. However, try to avoid using an individual-deficit or charity model; on the other hand, user-involvement and acknowledgement of individual lived-experience is crucial for success.
3) Try to operate based on the understanding that knowledge originates from both inside and outside the university. Intersubjectivity can break down boundaries and create opportunities for change.
4) Aim for practicality, but also try to be open to expanded notions of evidence, which include arts-informed and lived experience research. The voice of PWLE of homelessness could add value to all aspects of the project.
5) Try to include self-reflexivity throughout with special attention paid to healthy power dynamics.
6) Universities could try to integrate homelessness, housing, and poverty curricula into all disciplines in an interdisciplinary, interprofessional manner.

7) Universities can strengthen community-university bonds by providing not just monetary support, but also support using other resources (e.g., cultural, representational and access to media and technology, education and training, research, as a platform for "growing an audience," advocacy-including legal and health supports, etc.).
8) Use an action-humanities approach, one which addresses immediate, social issues (such as homelessness) by encouraging ethical, civic engagement.

Taking these objectives into account, an action plan for university involvement could be centred on the suggestion that a centralized hub, a university-based support centre, could be established on different university campuses. Perhaps a "Homelessness, Housing, and Poverty Support and Research Centre," to offer university-based support, which could include a Research component where networks, modeled after the COH, PHRN, and the *Alliance*, can meet up face-to-face and where research of all forms could be welcome (including evidence-based and arts-informed research). The centre could be based on a Housing First philosophy in that it supports and provides affordable housing, health, and community supports for students and those in the surrounding community. Other elements of the centre could include a Time bank and Food Bank and free education for street-involved youth and adults (as modeled by *Radical Humanities* and *Dignity Village*). Relatedly, the centre could develop education curriculum for university students who want to learn about homelessness, housing, and poverty, or work towards a diploma in these topics and provide a space to host guest speakers, conferences, seminar series, and social justice walking tours. To add even further depth to the centre, it could focus on advocacy, by providing a meet-up place for groups wishing to pursue advocacy and resource-linking projects (like *HomeMatch*). The centre could encourage the fusion of charitable enthusiasm with critical thought and reflection and emphasize community-university

engagement and bringing in the community onto campus. As part of this outreach, the centre could provide access to media and technology (for students, agency workers, and PWLE of homelessness) and host a gallery, permanent home for exhibits, and meet up space for art collectives.

This hub would function well as a real space, accessible to the outside community, and adaptable to changing ideas and input. One of its primary strengths would be that this hub allows for these facets and projects to work together in an interdisciplinary space: research projects could be informed by user-involved and planned representation projects; education and curriculum development could be interwoven with critical advocacy campaigns. The possibilities for collaboration between different "spokes" are endless and exciting. In fact, this hub-like approach to community engagement and addressing homelessness and social issues represents a possible manifestation of the university's idealized vision of itself. And in the (hopefully near) future, when society, through partnerships between government, university, community, services, agencies, private enterprise, and of course PWLE of homelessness succeed in eradicating homelessness and poverty for good, the hub could evolve into a centre for social responsibility and political engagement: in short, a centre for action-humanities to address issues of social injustice.

A final, conclusory thought: this dissertation argues that contrary to the opening quote that, "As a university, we're not focused on bringing about huge reforms—that's not our role" (Leary), it is, at least partially, the role of the university to contribute to the bringing about of reforms, small and huge, and in fact, the 21st century university has a social responsibility to do so.

APPENDIX A: R1

Online Survey
April 30, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Pacific Housing Research Network Victoria, BC

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

Externally funded free-standing project, based at University of Victoria, but supported also by UBC - also supported by government and community entities that contribute to funding and research

Q3: What were the main components, goals, and outcomes of the project?

The Pacific Housing Research Network (PHRN) is a provincial organization designed to encourage the development and dissemination of quality housing research and to promote connection among researchers and practitioners in the community, in government and at the university among both academics and students. Vision -To facilitate multi-sectoral housing research activities across BC and foster dialogue and collaboration among housing researchers and stakeholders to encourage the effective application of research results to housing solutions. Goals • To encourage sharing of findings across researchers, knowledge users, and stakeholders • To support each other for developing and conducting research • To leverage capacity to find funding solutions for housing research and dissemination • To encourage students to consider housing as an area of choice for their career.

Q4: In what capacity were you involved in this project? What was your role?

I am involved as a part-time paid Co-ordinator

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

The network is in its infancy, building infrastructure and connections. The first year has had a very small budget, so with time limited progress has been slow. The culmination will be a symposium in Fall 2013 bringing together researchers from university, community, government on affordable housing solutions. It will highlight work being done in this area and focus on workable solutions to affordable housing and homelessness in the province.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

The major weakness is funding. It has been difficult to move the project forward because there are only a few hours each week and the Co-ordinator is quite tied to a small office on campus rather than being able to afford to get out into the community to build relationships. We are now working on funding solutions. Key measurables this first year were 3 newsletters, a website and a symposium. We will meet most of those targets early in the second year of operations.

Q7: What role should universities play in helping to solve homelessness?

Universities should provide an opportunity for research and study to encourage people to enter the housing field. And, they should have strong partnerships with community to ensure that the research is practical, applied, relevant and timely. Otherwise the links with community do not work.

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness?

No

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?

Not clear whether this is for projects ongoing or that have concluded, so based my answers on current work.

(For R1 Summary of Data, please see end of Appendix E)

APPENDIX B: R2

Online Survey
April 28, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Pacific Housing Research Network

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

University of Victoria

Q3: What were the main components, goals, and outcomes of the project?

The PHRN grew out of a collaborative project of universities and affordable housing stakeholders in BC. After three roundtable symposia (Victoria, Vancouver, Kelowna), the PHRN was established as a provincial network for housing research. As part of that, research related to homelessness is a part. Further, the University hosted a day long strategic meeting with stakeholders in Aboriginal housing and homelessness in Victoria and the beginnings of a strategic direction was submitted to the Coalition to End Homelessness as a result.

Q4: In what capacity were you involved in this project? What was your role?

I convened the strategic planning meeting regarding Aboriginal housing and homelessness and wrote the report. Currently I am the co-chair of the PHRN with a colleague at UBC.

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

These two connected projects are research and planning projects. Their strengths have been the wide cast of people who participated. They were not focused on the local area around the university or on homelessness specifically.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

The PHRN is just getting off the ground. We will be holding our first annual conference this fall and will be focusing on affordable housing. We have not evaluated our effectiveness yet.

Q7: What role should universities play in helping to solve homelessness?

Ah, this is a different question than the context within which I have answered the previous questions. I think that UVIC has an important opportunity to play a role, not only in participating in the Coalition to End Homelessness and in research, but in ensuring that our students are not

taking up affordable housing stock in Victoria that might otherwise be available to those who currently are or are at risk of becoming homeless. I think we have the power to speak out more than we do. If we as a university decided to take housing on as a key issue, and focused our resources (students, faculty, facilities, etc.) towards intervening, we could make a real difference.

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness?

Respondent skipped this question

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?

Respondent skipped this question

R1 & R2: Summary of Data

R1 worked on the PHRN, an externally funded free standing project based at the University of Victoria, in Victoria, BC. The project was not only supported by UBC, but also by government and community entities. R1 worked as a part-time paid co-coordinator. R2 also worked for the PHRN at the University of Victoria, BC. R2 convened the strategic planning meeting and wrote the report regarding Aboriginal housing and homelessness and is currently the co-chair of the PHRN.

R1 writes that the PHRN is a provincial organization that encourages the development and dissemination of quality housing research and promotes connections among researchers and practitioners in the community, in government, and at the university. The PHRN facilitates multi-sector housing research activities across BC, fosters dialogue and collaboration among housing researchers and stakeholders to encourage effective application of housing research. The network encourages sharing of research and support, leverages funding capacity solutions, and encourages students to consider housing as area of choice for career. R2 writes that the PHRN grew out of a collaboration between universities and affordable housing stakeholders in BC and

is a provincial network for housing research (of the network, homelessness research is a part). R2 emphasizes that the network hosts symposia and strategic meetings with stakeholders in Aboriginal housing.

R1 suggests that the strengths of the PHRN are that it is a new project and held a symposium to highlight workable solutions and bring together researchers; the network has also generated newsletters and a website. For R2 the wide cast of participants is its strength.

R1 suggests that the biggest weakness is that there is not enough funding for the operative to get out into the community. R2 notes that the PHRN is new and has not yet been able to evaluate its effectiveness.

R1 answers the question concerning the role of universities in addressing issues of homelessness by stating that universities provide opportunity for research and study. Practical, applied, relevant, and timely research is needed to make links with the community work. R2 answers this question by suggesting that the university must ensure that university and students are not taking up resources and affordable housing in Victoria. Further, R2 suggests that the university has the power to speak up more than it does, and that the university could make a real difference if it took on housing as a key issue and focused its resources.

R1 argues that multi-sector practical research works through the fostering of dialogue among collaborators (researchers and stakeholders). R2's main point is that the university has the power to make a real difference, but needs to focus resources in order to do so.

Concepts for University Involvement suggested by R1 include engaging in quality and practical housing research, creating connections and dialogue between multiple sectors, and encouraging students to enter the housing field. R2 suggests some Concepts for University

Involvement, which includes the need for collaboration between a wide cast of participants and using the power of the university to speak up.

APPENDIX C: R3 & A3 (AUBRY)

Phone Interview
April 2013

1) What is the name of the community-university based project you are (or were) involved with?

We've had several. We play a pretty important role in the data [collection]. The students get the data and construct the graphs.

A) The Coalition now has official status as the Alliance to End Homelessness in Ottawa. It was started in 1995 and has a long-standing relationship with the universities and the city.

[There are two parts]:
*) The Report Card
*) The Research Forum (which has table talks and a guest speaker, usually an expert on homelessness-marks National Housing Day)

The Report Card has been going on for 9 years; it has annual release. It takes indicators (e.g. housing, rental units, income-minimum wage vs. price of apartments vs. % of people's income goes to housing, homelessness and shelter use) and measures how they change from year to year, and gives the city a mark from A-F on different areas. It's a process; it's a collaboration. We have a small group of graduate students.

B) Project Homeless Connect, which is coordinated by Ottawa University. I helped with the training and evaluation. That was held on the lawn in front of the administration building on campus. It does by no means solve homelessness, but it provides a nice day…might be more important in big American cities. It helps to link up people with services; there are some interesting services like bike repair, photo booth, clothes, resume workshopping.

After getting feedback, it seemed like a worthwhile event.

A) Which university, institution, and/or department is your community-university based project affiliated with?

Ottawa University, but collaborating with others like Carleton, Algonquin, City [La Cite Collegiale].

B) What were the main components, goals, and outcomes of the project?

Answered in question #1

C) In what capacity were you involved in this project? What was your role?

Answered in question #1

D) What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

[The strengths are that it is] part public education, part consciousness raising, part advocacy. All of these things are a part of it. If it's a report card, we want to be able to get it in the hands of as many people as possible. It gets sent out to as many politicians and ministers of the cabinet [as possible]. [We] go out and visit politicians and do the lobbying. The same with the Forum. The Forum is probably the target. [The Report Card and Forum usually have media coverage]. Service providers, agencies, people with lived experiences of homelessness. With Homeless Connect, they did the right thing. They didn't want it to be a day of constant media. They had a media event at the beginning, but that's it. It was interesting. There were over 300 volunteers, so it was about…drop-in centres, people using the university, a social contact part of the whole thing.

E) What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

The criticism of Homeless Connect, it's kind of a charity model, it's people coming and receiving something. What caught me by surprise, it's what people said; they just felt well treated, someone was giving respect. You can become over critical of stuff [if] it doesn't get people out of homelessness. [But] it's just a day. Community agencies are always looking for volunteers, looking for board members; when it's all said and done, it doesn't solve anything. PHC is passive.

The other projects [The Report Card and Forum] are more advocacy focused. The Alliance has been around for 15 years. It doesn't have a great track record involving people who have been homeless, and it did, to their credit, [result in] a leadership training program to get people who had experienced homelessness involved with the agency.
The Report Card is top down but so important. There is a bunch of ways to tackle social issues.

F) What role should universities play in helping to solve homelessness?

I think universities should make available resources and should facilitate and help with research. And look for opportunities to train students to work in the field of homelessness and poverty. [There is] fertile collaboration for sectors that work on homelessness. It's professors, students, central administration [working together].

For the Forum and Report Card, we get the facilities for free; it's a small thing but a big thing. Public Affairs, Media Affairs direct traffic a bit, [which is] a nice exchange when you are at a university. On the one hand, they want help, on abilities they don't have (i.e. research, student resources); and the other thing with the Report Card- I give part of the press conference-another interest group. In exchange, the university and I get a rich context to do my research, my students, too and learning the amount of learning I've done.

The Woody Allen adage, 90% of success is showing up…this is so true of the community sector. If you show up and are reliable, these people with open all kinds of doors for you. Social services are relationship-based. It's a small community. There are lots of benefits to the university. Historically, the Canadian universities have been ivory towers and haven't been involved in the community. It is relatively new that students do community placements and help faculty and support staff do placements and experiences. I think the Americans have much longer legacy in community involvement. We are trying to catch up. It's one problem, it's big, hopefully we can end it.

G) *Do you have any further comments or recommendations for university-based solutions to homelessness?*

N/A

H) *Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?*

N/A

(For A3 Summary of Data, please see end of Appendix I)

R3 (Tim Aubry): Summary of Data

R3 (Tim Aubry) works for the *Alliance to End Homelessness in Ottawa* and is based out of the University of Ottawa. He often works in collaboration with Carleton, Algonquin, and La Cite Collegial universities.

Aubry outlines the main components of the *Alliance*, which started in 1995 and has a long-standing relationship with the universities and the city. There are two parts to this project, The *Report Card* and *The Research Forum*. In collaboration with a small group of graduate

student researchers, the *Alliance* releases *The Report Card*, which evaluates the city of Ottawa based on housing indicators (e.g. housing, rental units, income-minimum wage vs. price of apartments, percentage of income spent on housing, homelessness, and shelter use) and measures how they change from year to year. The city gets a grade from A-F on different areas. *The Research Forum* brings together different researchers and stakeholders.

Aubry discusses the strengths of the *Alliance*, suggesting that the project is part public education, part consciousness raising, and part advocacy. He argues that its goal is to be able to get the information into the hands of as many as possible and ensure it has media coverage. Aubry states that the *Alliance* has a strong advocacy mandate.

A weakness mentioned by Aubry is that the project does not involve people who have been homeless; thus it is top down. He notes that it has, however, resulted in a leadership training program to allow people who have experienced homelessness to get involved with the agency.

In answer to the question about the role of the university, Aubry argues that the university should make resources available and facilitate help with research. The university should also look for opportunities to train students to work in the field of homelessness and poverty, and the university offers fertile collaboration for sectors that work on homelessness. It should offer free facilities, and in exchange universities get a rich context in which to do research and learn. He goes on to suggest that social services are relationship-based: showing up and being reliable opens doors. Aubry ends by suggesting that Canadian universities have been ivory towers and have not been involved in the community; they are trying to catch up with the Americans.

A general argument one can summarize from Aubry's survey is that collaboration and community involvement opens doors for many across sectors and groups. Aubry suggests some

Concepts for University Involvement, such as the need for fertile collaboration and facilitation of rich context exchanges with communities.

APPENDIX D: R4 & A4

Phone Interview
April 2013

1) *What is the name of the community-university based project you are (or were) involved with?*

Project Homeless Connect and research-based organizations like Housing first, where homeless and those who have substance-abuse.

2) *Which university, institution, and/or department is your community-university based project affiliated with?*

University of Ottawa- for PHC I was part of the evaluation only-the feedback. I attended some meetings. A few universities were involved. The university of Ottawa took control, was the location as it was close by the shelters and on campus. Algonquin and Carleton [were also involved].

3) *What were the main components, goals, and outcomes of the project?*

The main component was a day-long event. The targeting was unclear. Volunteers came a bit earlier. There were a number of different services (e.g. optician, clothing, comfort packs, resume-writing. Some services may have happened inside [the university]. The goals were to provide services to people who were homeless in the city, enlightening people about homelessness, and [connect people to] service providers. The outcome was that services were provided to homeless (e.g. a photographer took portraits of people with their pets).

4) *In what capacity were you involved in this project? What was your role?*

[As apart of team of faculty and students we] set up evaluation. We met with the committee and discussed evaluation [beforehand]. [Some was conducted] onsite, [some to the] volunteers by phone.

5) *What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?*

[They] did a good job. [There was a wide] range of service providers. Ottawa has good services compared to other places. [People appreciated] the photographer and optician. [There was] opportunity for participants. People were given a free pass to people with restraining orders, [thereby] giving people more access to the universities. [It was good for volunteers]-no follow-up [on whether agencies actually recruited new volunteers due to the event]. People really had a

good day. [It was] a positive experience [I noticed] walking through. [It was good at] expelling myths about homeless. It was good to have collaboration between universities and service providers.

6) *What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?*

[They need to] expand services; go out and get feedback from people who have experienced homelessness; given the large [amount of volunteers], reframe the roles and give more information for people who want to get involved in volunteering for the homeless; [have] more about enlightening students than the community; more research-orientated; fenced in area; post or pre media coverage; to heavy police presence (concern over clientele? Need to tone down security).

7) *What role should universities play in helping to solve homelessness?*

Coming from a biased [position], research (conducting research, helping organizations build capacity, organizations can have the expertise of research). Partner with agencies.

8) *Do you have any further comments or recommendations for university-based solutions to homelessness?*

N/A

9) *Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?*

Ask more explicitly about goals and outcomes. Move question #4 (capacity/role) up to the beginning.

**** then the respondent speaks generally about a second project: community-based work (for the university and community on transitional housing)*

-Doing an evaluative on people who are homeless and have substance abuse. They offer intensive case management services. They have 12 clients.
-2-year long project -meeting with clients at baseline and every few months for 2 years - when we meet with clients I ask where they are living, ask about mental health and physical condition and substance use (both dry and alcohol use); ask about quality of life (housing, family, safety); ask about food security (quality, access); case manager relationship.

-I find the control group (people who should be in a program but are not)

-goals-help provide people with support services and housing -meet
people
-harm reduction approach
-conducting research
-implementation and evaluation, interviews, recommendation

-Canadian Mental Health Association-longstanding relationship between CMHA and university and agencies in the area
-things work pretty good between the universities and the agencies
-CMHA and university-good relationship
-seem to have a lot of ties in the community

(For A4 Summary of Data, please see Appendix I)

R4: Summary of Data

R4 works as a Homelessness and Housing First researcher based out of the University of Ottawa. R4 discusses a research-based trial that uses university researchers to look at issues surrounding homelessness, housing supports, mental illness and addiction, and harm-reduction. The study R4 referred specifically to offers intensive case management services and case manager relationships, helps people with support services and housing, and uses a harm reduction approach. It conducts research, implementation, evaluation, interviews, and recommendations.

R4 suggests that strength of this project is the longstanding, positive relationship between the Mental Health Commission of Canada and universities and agencies in the area. R4 emphasizes that universities should play a research-related role in addressing issues of homelessness. A general argument made by R4 is that intensive case management services are made effective through research and that providing housing and support services can offer a solution to homelessness. A Concept for University Involvement that R4 discusses is the need for universities to engage in homelessness research.

APPENDIX E: R6 (Stephen Gaetz)

In-person Interview with Dr. Stephen Gaetz

August 11, 2015

York Research Tower

55.34 Minutes

My name is Stephen Gaetz. I'm a professor at the Faculty of Ed at York University. I have been here since 2000. Prior to that I worked in the homelessness sector for seven years and worked for the City of Toronto. I do a lot of research on homelessness but the big project I am involved in is the *Canadian Observatory on Homelessness*, which used to be called the *Canadian Homelessness Research Network*. The focus of that work is to conduct research and mobilize it so that it has an impact on policy and practice. Not just research done at York University but elsewhere. It is interdisciplinary in focus and by design so it includes people from not just the social sciences but also humanities and medicine, health sciences, even mathematics believe it or not. That is crazy but interesting. The reason for it is that when I used to work in the homelessness sector, there was a really anti-intellectualism. There used to be this, 'we don't need research, it's a waste of time, we know what the problem is, we know what the solution is,' and I think people were wrong on all those counts. Research has the potential to explore any social or health or economic problems in society, so why would homelessness be unique? But there was a long time ago when there was very little homelessness research. You mentioned Street Health Report. In Canada anyway. In the United States there was a longer history of doing homelessness research, but certainly in Canada there was very little of it. David Hulchanski would have been a key person. He now doesn't do homelessness research anymore and hasn't for about ten years. But back then he was the guy. Excellent work. But outside of that there was very little. The City of Toronto did some around with the Mayor's Task Force on Homelessness, but there wasn't a lot. And it didn't seem to really connect to policy in a direct way.

Coming to York, all of that is a preamble as to why do we do this thing. We had the first homelessness research conference here at York, 2005, and out of that came the Canadian Homelessness Research Network because there was a dire desire of a bunch of participants, that included people with lived experience, researchers, policy makers, service providers, there was a desire to do something, to use research in new ways, to get access to research and from there we created the homeless hub and created this big network across Canada. Of researchers, and those researchers, the ones we were interested in, were the ones who were doing what we would call more socially engaged research. So the researchers were interested in working in communities, government, people with lived experience, to co-create questions, to conduct research, to produce research that's going to help us with this issue. And there are lots of researchers across Canada that do this now. There is now more than ever. And we started to pull that group together. Even in Toronto there are a lot of people that do that kind of work. Within this university there are. In addition to people like Nancy, Janet Mosher in Osgoode has done incredible work around women and homelessness that is totally engaged. Fabulous research that is up front and close to the best kind of community-engaged, socially-engaged scholarship that I have seen. She didn't do it on her own. She worked collaboratively with Emily Paradis, who was at U of T at the time. We have done collaborative work with Justice for Children and Youth in Toronto. Legal and justice issues. So there is a

lot of that that has been going on across Canada, so our role is to strengthen that, encourage that and then develop links across Canada to produce research that is actually going to influence policy and practice.

That's the project, and so there are three kinds of buckets to that work. One is the networking and nurturing of those relationships. Again, so the researchers, the practitioners, the community leaders. The people with lived experience. All of those things are really really important. Those are relationships that take time, it takes trust, it takes new ways of working, it takes understanding each other-what makes you tick. People in the community often look at researchers like, 'you guys are so detached.' I think that's not true now. I think there are a lot of differences, lots of bridges that have been built. It's quite exciting now in Canada. That's number one. Number two is conducting the research. What are the research questions? What are the things we need? And that comes out of that relational piece. As we engage, we decide what it is we need? How do we conduct that research? What are we looking for? And then the final piece is mobilizing it so that people have access to research, so that is the role of the homeless hub. How do we create research? This is an interesting thing I want you to think about: there's a humanities aspect to what the hub does, because it really doesn't just, it attempts to take research off of the page of the academic journal and use in a sense a design approach, an arts-based approach to communicate. So we are thinking about communication in a very different way than is typical in universities, so that's a piece in the work.

You had posed a question, before we put the thing on, how do we evaluate it, and know what is going on. That is an excellent question, because one of the things that happen in life is that we make assumptions about what happens. Trust me this works. All of us as human beings, we operate on assumptions. I can sit here and say that our job is to mobilize research so that it has an impact on policy and practice and that's what we do. You could say oh really, how do you know that has happened? Is there any evidence for it?' And that would be true for anything. How do you infer something's happened? So we have actually moved heavily in that direction to try and for me, that's where my interest lies in understanding that process. How do we know something actually happened? Can we presume that anything did? We might love it, but did it have an impact. That requires a very finely tuned logic model where you have to identify 'what is it that you are trying to have happen? What would be the indicators of that happening? And what would be the outcomes? In other words, what do you want to do? How do you know something's happened? What was it that in the end did happen? So that's my focus now, research impact. We can do all this interesting stuff, it's graphically interesting, video, lots of graphics, make our stuff look beautiful, set up a website that really engages people, use social media, but what if nothing happened? What if we were like, it's just fantastic? But nothing changed. So that's where the really interesting thing is.

So we are doing that. We have been doing research on that. So I think the importance of doing that evaluation piece is this, that we need to understand the process of research impact in order to get better at it, at mobilizing research, but also to help others who are interested in socially engaged research, learn from what we've learned, both the good and the bad about change, and how to do that. Here's the thing with research impact, or the scholarship of research, is that it actually lends itself more to qualitative methods, ethnographic methods-storytelling-than it does to quantitative methods. Here's why. I can say to you, I could go to my computer and pull up Google Analytics and tell you how many people visit the Homeless Hub. I could tell you which things people look at the most, which reports they look at the most, what pieces of research are the most viewed, but that tells me a little bit of information. That tells me what are people's interests. But it doesn't tell me what do people do with the information. You could have 100,000 people look at something but they might all agree that it's bullshit, or go 'that's nice but it doesn't....' So qualitative methods are more important, because it's about the story. We need to understand networking the pathways of how research gets taken up. We need to understand how decisions get made

and how policy gets made. What kind of knowledge is useful and in what ways it is. We've done that with, I think we picked like five different things that we've produced and tried to track what happened. So we interview people in government, people in the community, the researchers, and tried to figure out what happened. And it's quite interesting. It's interesting and important. It's also key for learning how does policy get changed. So one of the problems with what we do in academia is we aren't trained to do this kind of work. And we make assumptions about policy. In the interviews you had, I think it might have been Nancy, who said policy makers are only interested in evidence-based, quantitative approaches. That's a very common perspective. It's common belief. But it's a myth. Sandra Nutley, she's a big, probably one the best, the leading known researcher on research impact, and I was just reading something she said the other day. She said that's a very powerful myth about evidence-based research and quantitative methods that policy-makers only want this kind of thing. She said, Sandra Nutley said, usually those beliefs are held by those people who don't do those kinds of work and who don't engage policy-makers. So I've been thinking about that.

And this is important with Humanities. An example I'll give, this is anecdotal, but still it's important, then I'll come back to our study of research impact. I'm on the provincial advisory panel on homelessness, so it's this mixed panel of service providers, people with lived experience, municipal government people, researchers, and we are to advise the province on homelessness. At the table are provincial bureaucrats, but also Ted McMeekin who's the Minister of Municipal Affairs and Housing and Deb Matthews who's the president of the Treasury Board, so she's like the vice president of Ontario, and I will tell you that across the board they're interested in different kinds of research. They like quantitative stuff, they love qualitative stuff, they love humanities-based stuff. Because they get that those kinds of knowledge play different roles for different people. And they love the visual, they love the representation, they love the storytelling, the love all of that. Ted McMeekan says I prefer that stuff more. It means more, because it speaks to me. It means more than just the research that's off the shelf.

I've always known this. Tactically, if you are trying to influence policy, you need different (I'm using a violent metaphor) weapons. Because for some people, it's that quantitative piece. Other people are engaged by the stories. By images. Other people are engaged by their heart. So there's actually, and this is important, and this is why Humanities are key, Humanities-based research is, I think, can have an influence on policy. But one has to understand again, there are different kinds of knowledge out there that do shape policy and practice, because ministers are human-beings. They are very rarely research experts. They are not social scientists. They are not mathematicians. They usually come from other walks of life. And so I think when people say that kind of stuff, government only listens to this kind of stuff, it's just not true. It wasn't true when I worked for the City of Toronto. They valued different kinds of knowledge and research.

Which is good news. It means we've got to keep going on this stuff. Photovoice-that's very established. They are also very interested, in government. They want to hear the voice of people with lived experience. And it's not just the charitable, 'oh let's bring them out and I want to hear your heart-felt story.' It comes from a really solid place, which is this: that any one of us are experts on the world on one level based on their area of experience. And so if we want to know how to solve the problem of homelessness, I want to hear from a woman who's experienced, or a man who's experienced, this or that. There's actually much more openness, I think, to those kinds of things than meets the eye. Now it would depend on the government. The Harper government could care less about any kind of research, whether it's quantitative social science research or arts-based.

So, let's go back to that question, does research matter, does it have an impact? There are cases where we've tried to have an impact and it hasn't worked. So the work we've done, which is very much community engaged scholarship with Justice for Children and Youth around policing and safe streets act, we hoped that that research would help to change policing and change laws. It hasn't. It hasn't been affective. We started again this year with a whole new coalition around that had a former attorney general involved. Lawyers, community members, we met with the attorney general, we met with her staff, nothing happened. When we did the research in the beginning we wanted to meet with the Toronto police services. They weren't interested. So that's an example, the research we conducted, it informed the community, it informed the public to some degree, we got some good press coverage. Every six months or so I still get a call from a reporter who wants to talk about these kinds of things. On that level it's engaged, but it hasn't led to any demonstrable change in policy or practice.

But have other things we've done had influence? I think when we developed the Canadian definition of homelessness, that did get taken up. It's now cited commonly by researchers. It's been taken up by municipalities. It's referenced by the government of Canada point in time count strategy. And this isn't public yet, the province of Ontario was using it as its definition of homelessness. And that definition is broad. It includes the hidden homeless and those at-risk of homelessness. So it's risky for government because if broadens the issue. So that's impact.

The area, of my research, which I think has had the largest impact, is the work around reimagining the response to youth homelessness. Saying we have to shift away from focusing on emergency services to focusing on prevention. That's been the most influential work that I've ever been involved with. We can demonstrate it. It's influenced the province of Alberta's plan to end youth homelessness. David French who wrote that will tell you that. We know that. We interviewed him. It's influenced Edmonton's plan to end youth homelessness. And there's a project in Canada for communities to address youth homelessness, and in every single case they've used that work as a basis for their thinking about what to do about youth homelessness. But it's also had international impact. Met with a senior official in the Bush administration. He's in charge of children, family and youth programs for the federal government in the US and he says that that work we've done in Canada, around youth homelessness, has totally changed how they in the US federal government are thinking about youth homelessness. He says you've created the youth homelessness 2.0. There's that. At the policy level, that work, you can demonstrate and draw the lines and follow the paths, and hear the voices that will say that that has directly impacted government policy.

But at the practice level, it has as well, so that there are communities, like the models, like the housing first for youth model that's part of that work, has been taken up in Ireland, and the Netherlands, in Europe. It has been taken up in Canada. The Foyer toolkit we put together, it is used by communities in Alberta. So there are lots of cases where we can demonstrate impact, we've engaged the public-we get a lot more media coverage than we used to, we can demonstrate its impact on policy. Clearly demonstrate, and demonstrate it in practice, that people are actually taking this stuff up and applying it. To go back to the opening comments, that we don't need research, that we already know what the problem is we know what the solution is, things have changed dramatically in the last ten years in Canada. I'm talking about the work I'm doing here. Janet Mosher is doing stuff. There are people at York University, there are people at University of Toronto, there are more homelessness researchers than ever. People like Bernie Pauly in Vancouver, I think she might have answered one of your surveys. She's had huge impact. Her work has had an impact on harm reduction in Victoria. There are researchers in Calgary, whose research I can tell you that's had an impact, Ron Kneebone at the University of Calgary? Alina Turner? This is a story you couldn't have told ten years ago. Some of the success of that is that we are linked and connected. We are

trying to have an impact on the election now. So last year we released our report on state of Homelessness in Canada. We've articulated very clear recommendations around affordable housing, so we're in a campaign now. And we will learn from that, because you know that it may or not work, but we're going to learn from it.

I would argue that there has been a radical transformation in Canada. Not a hallowing out, or irrelevance but a radical transformation. And Humanities based work is a part of that. And York University is at the centre of that. Research can have an impact, and we can demonstrate, and we need to do that with qualitative, ethnographic methods. And that's work we're engaged in. That whole piece around humanities-it's the philosophy that guides our thinking. It influences our conceptual framing of the problems and solutions. It's the poetry of life that comes out of humanities based work. It's the representation, the participation. And that participatory piece, where we engage people with lived experience is really key and is at the centre. Like the stuff I was saying with Janet Mosher and Emily Paradis with women who are homeless is totally about that. Like engaging women in the discussion and solutions and the recommendations.

We are about to release a book through the homeless hub where we engage people who are homeless with lived experience across the country and ask them to tell their stories. And what we did is we matched them up with researchers and writers to help them hone their stories, with the idea of this, that don't just tell your story. What do you want policy makers and service providers to learn from your story? And that was driven by them. The idea of the book, the idea of that piece I just mentioned, the policy and practice piece, that came from people with lived experience. So that's a Humanities kind of project that comes out of the Homeless Hub, comes out of York University. And we're really hopeful for that. It's challenging work, as it always is. But it's important work. We value that. That kind of knowledge is super important. It's valued.

How do we know these things change? I think for arts-based work, we need to think through more carefully, what's happened? What's the change? What's the impact? But that's across the Social Sciences too. I think we're not, as researchers, very sophisticated in thinking about these things, which is why I'm interested in it. It's a big gap.

It's also important. There's a role. There's a clear role...videos, engaging people with lived experience, creative engagement. I'll give you another example that's really cool. So I mentioned before that there's a project where they are working with communities to develop plans to end youth homelessness, and in every case, what is essential, what is required is that they engage young people in the planning process. They want young people involved in the planning. So they do it in a very engaged way. They talk to young people, get them up to speed on what's going on, and then they say, what do you want to do, how do you want to be engaged? And some young people want to be at the table, but one thing that's very common is that usually what young people say is that they want their voices heard, and we want to do it in a way that's meaningful to us. This often involves arts-based activities. Let's represent ourselves. I want to paint, plays, that kind of thing. So that's key. People often go to that. Because that's where young people feel they can have a meaningful. So they are already there, they are into that. My biggest success in convincing you or talking about my experiences, is through these modes. I'd like to do poetry; I'd like to draw, so the work is around helping them do that.

So we're now creating a national coalition to end youth homelessness. And a key activity for that work is about youth engagement. So again, how do we engage young people in the solutions? And that means meaningful engagement, so it has to be driven by them. It has to mean something. It has to be worth their

time, worth their effort. And what's cool, is that in the communities that do this work, that stuff matters. It isn't just like an exercise. It isn't just like oh we have to do that youth engagement piece. They find it very helpful, when they go out in the community, where there's all this stigma about youth that is homeless, that they have the arts-based stuff to help do that. Because if they just went out in the community and said, you know what, 43% of young people are homeless, people in community are like whatever. Numbers don't always matter. But if they show this picture and this young person tells their story, they are like wow! That's amazing. I think arts-based stuff is so crucial, and I think as researchers, one of the things we have to get over is-we always talk about silos in government; there are silos in academia-where we privilege methods or we get defensive or create these binaries, where only one kind of research is valued, or we imagine that. Like I say, different kinds of research are valued and different kinds of knowledge are valued and if you want to make change again, you'd better come up with. There are very few cases where a singular approach will create change. It requires those different tactics, those different kinds of knowledge, different kinds of research. Even the At Home/Chez Soi project, so it's like hardcore science, psychologists, doing this deep science, but they also built into this project ethnography and use of film. National Film Board did all these videos-they are quite amazing. These are like hardcore medical scientists, but they decided, we have to be able to tell the story and the stats will tell part of the story, but we also need this other thing. I think there's way more valuing of different kinds of knowledge and different kinds of research out there in the world than we often imagine. That idea that, as I said at the beginning, that policy is only influenced by numbers and evidence based approaches, it's just not true. Sometimes I wish it were. I'll give you an example. The conservatives, with all their get tough on crime legislation, three strikes you're out, getting rid of parole, all this mean-spirited stuff, when they started putting that legislation through, they did it in dribs and drabs. Those criminals they need to suffer. Pretty much chain gangs that kind of thing. The liberals and the NDP along the way supported a lot of that legislation. And here's where, sometimes, people imagine the government listens to evidence-based research. All of those policies that they put through ran entirely counter to what research says. The reason is huge, because in the US, they've been doing this for years. They're actually now backing away from that stuff as we are diving into it. The research shows that if you keep people in jail longer, if you get rid of parole, if you don't do any good discharge planning, if you treat prisoners horribly, their chance of reoffending goes up. If you dump them into homelessness instead of house them, when they leave jail, then you cut off their benefits, their chance of re-offending goes up. So all these policies and legislation that happened actually did produce crime. They do the opposite of what government says. And you know what, the people in government know that. The bureaucrats who work for the Ministry of Justice in Ottawa, I am sure briefed the politicians a thousand times and said don't do this. The research evidence is clear, but it didn't matter. So as much we decry evidence-based decision-making in some cases I really wished we did it that way. Not in every case. But there's a use for it. But that example shows you that government policy is not just shaped by evidence. There are other kinds of knowledge. And so the knowledge that shapes that kind of decision-making is that at the grass-roots level, way too many Canadians believe that stuff works. That's what's influencing it. So it's a kind of knowledge that's out there that's shaping policy.

I think for academia then, a more nuanced understanding of how policy and decision-making works would help us do a better job of having an influence. Because we have these ideas that circulate that are just plain wrong, inaccurate, that doesn't help.

So that's partly why we are trying to figure out, what makes things tick. The province of Alberta, ironically, is the leader around addressing homophobia and LGBTQ issues in the youth homelessness sector now more broadly. No one would have ever expected that. That Alberta would lead the way. So

how does that happen in government? That's a good question. We need to figure that out. We need to understand that. And what I found out is that there is broad support through all three political parties in Alberta for that. Who would have thought that? I bet you wouldn't get that in Ontario. These are things we need to figure out; we need to get better at. And what shifts opinion. What engages that politician? Remember, elected politicians are ultimately the legislators, are typically not research scientists. So hardcore research, the kind that's in a paper, they are not going to look at that. But talking to somebody or seeing them that might matter. So it's all important.

M-How do you think the university specifically fits into that?

S-Well I think our job as scholars, it fits in in multiple ways. As scholars at universities, we have incredible autonomy to do what we want to do. More so than, I can't imagine a job where we have more freedom, other than being a millionaire. Clearly Donald Trump is able to do whatever he wants, because he's rich. But we have a lot of autonomy, so if you want to be Nancy Halifax, you can do that. If you want to be Janet Mosher, you can do that. If you want to be Steve Gaetz, you can do that. I can do whatever I want as a researcher. That means then there's a lot of potential to do work in the community or do arts-based work with the intent that it's going to make the world a better place. So universities, we have these researchers, which are us as faculty, and as grad students to go out there and engage the world and make it better. That's very powerful. And because universities are multidisciplinary, typically, we can do that from all kinds of angles. That's key. That's what we do. That's what we get paid to do. That's our strength. So we should keep doing what we're doing.

I don't believe that all researchers should be required or expected to do work that is socially engaged or directed at changing policy and practice. I think part of our privilege, which is something we should protect, is that we can do whatever we want. So if somebody doesn't want to do that kind of work, fine. But if they do, we need to do that. I think universities need to do a better job of nurturing and supporting people to figure out how to do that. Because again, we kind of learn by trial and error. We don't have that kind of strong knowledge base. Again the research impact, whole area fascinates me, because we need to learn how to do that stuff better. Learn what works and stop making assumptions about what works and what doesn't. What kind of knowledge matters and what doesn't. Our job is to be scholars and researchers. And our job is to teach. And I think we shouldn't ignore the importance of both of those realms of

activity. On a sticky social issue like homelessness, how can we use our skills as scholars and researchers to have an impact, but as educators, how can we engage students at every level to make them critical thinkers, to make them engaged, to get them to think about what they can do, get them to think about these issues.

As a university, mobilize what we do to that end is the key thing. It's probably the most important piece. Rather than have us do something that isn't what we're supposed to do, or is our job, that's our strength. And use our status and stature, however that is considered, as a stick. We can go in and say things that other people can't. Because we are, rightly or wrongly, we are professors, sometimes people will dismiss what we say, but sometimes they will listen. We're sometimes granted a degree of respect, rightly or wrongly, because we work in the university. We need to acknowledge that that is a type of privilege. How do we mobilize our privilege? We know things. We need to use our ability to critique and debate. To move arguments forwards, to ask those questions, to pose the questions, and that's where humanities are just as important, as relevant as social sciences.

We need to encourage and support researchers who do socially -engaged work. I actually think York is one of the best places for that. But it's hard because the reward system in academia extends beyond any given institution. York is pretty good in terms of its tenure and promotion, but York could say as much it wants, we totally value community -engaged work, we know it takes longer because it's relational stuff, but because the impact is so key, we value that, so that in tenure promotion and in hiring, that's going to be something we're going to value just as much publishing in a peer-reviewed journal. But here's the rub. And York does that, but when they send your tenure promotion file out, to be reviewed by other researchers at other institutions, those researchers, may not buy into that. So it's kind of a system wide problem. But when people complain about that as being a big barrier, it's like I think it gets overstated. As long as you're busy and doing stuff, I think you're okay at York. People get away with doing nothing. I think that's the kind of privilege we have. We can do what we want. So I think the scholarship, the teaching, engaging communities, using what we can to contribute, not be the solution, but contribute in whatever way we can to solutions, as part of the larger network of people and ideas and types of knowledge.

M-So when you say teaching, and you are talking about teaching students at the university, what about some of these projects that are going into the communities and teaching street-involved youth and adults, so people from the universities, going into the communities to teach?

S-I think those are good. Again, if people want to do that, then great. I think that's useful.

M-Or is it naive?

S-With all these kinds of things, we have to step back, and again its the impact thing, what's the theory of change that guides our thinking? What's going to happen as a result of this? And maybe be more modest. Because I think we often assume a level of transformation that we really can't demonstrate. For this reason: Homelessness isn't necessarily about people not having university education. There are people with university education that are homeless. Homelessness is about a complex array of broader social and economic challenges that produce it; those structural factors are what is key. As long as somebody who is homeless doesn't have enough money to buy housing and can't get housing because they are extremely poor, and they are hungry, and they are suffering from trauma, to imagine that our engagement with them at an interpersonal level, whether its through the stuff I've been talking about, the youth and part of the planning or it's teaching them, getting them access to university education, I think you have to be careful about making an assumption about how transformative that is going to be because, it's all good, it's good for the person, but it doesn't address fundamentally what's making them homeless. It doesn't get at that. So I'd like to see that kind of stuff, to me that would be more ideally connected to strategies that house people and give them supports. Like what if you integrate it in to a housing first program that we also enable people to get access to university education? Integrate it, so you're also dealing with the underlying structural factors but you're also engaging them. In fact, that would make a lot of sense because one of the struggles of housing first is that how do we get people to get meaningfully engaged in activities that are important. That's where we'll get the bigger bang for our buck. Just engaging people, like as a research assistant, is important because they are human beings and they need to feel valued and they want to be expressive. They want these things, but I don't really think it impacts on homelessness. I'd be hard pressed to say that it has much impact on homelessness written large or their homelessness personally. Because if

it doesn't fundamentally alter the circumstances that make them homeless? But that doesn't mean that it's irrelevant. It just means that we have to be careful about the claims we make for what it will do.

Talking about solutions and solving homelessness. It overstates what is going to happen. These things I think are very important for people personally. In cases where we are trying to link it to policy questions, it might give them access to decision makers, and that might have an impact on homelessness at large. I think the idea of people going out and giving people the opportunity to university education that haven't been, I think it's wonderful, because that is almost like a rights-based approach. That that kind of knowledge that we have as professors, shouldn't be the exclusive domain of people that have the ability to pay for it or the stability in their living circumstances to access it, so I think it's wonderful and important, but again we need to think about why we are doing it and what's going to happen as a result. And be humble about what we think is going to happen, not overstate it. So it's important, I think it's great. People who do that, yay-good for them.

R6: Summary of Data

R6 has worked as a professor for the Faculty of Education at York University since 2000. Prior to that, he worked in the homelessness sector for seven years and for the City of Toronto. R6 discussed his work at the *Canadian Observatory on Homelessness,* which used to be called the Canadian Homelessness Research Network. He discussed the COH's emphasis on knowledge mobilization and impact on policy and practice in regard to homelessness research. R6 dispels myths about homelessness research and explains the interdisciplinary nature of homelessness research, the engagement of PWLE and the valuing of different kinds of knowledge and research that is an important contribution that the COH makes.

R6 suggests that strength of homelessness research, such as that coming out of the COH, is that research has impact. R6 argues that this impact needs to be better measured. R6 discusses the university's role as being to allow scholars to have freedom to research what they want. He suggests that universities need to nurture and support people who figure out how to do that. He also discusses that the university's role should encompass teaching, looking at research impact and mobilizing the privilege that university faculty and students possess to impact policy and practice.

APPENDIX F: E1

Online Survey
June 13, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Humanities 101

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

St. Mary's University College

Q3: What were the main components, goals, and outcomes of the project?

will send outline of program separately

Q4: In what capacity were you involved in this project? What was your role?

I have been all of the following: Working Committee Member, Instructor, Administrator, Researcher, Fundraiser, Advocate

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

It helped provide a safe, reflective space and ideas through which they could learn about others and understand ways in which systems, structures, and beliefs were operating and thus ways in which they could begin to think about their situation in new ways. Also, it provided community, possibility, and hope for transformation. For some people, it put them on the path to further education and expanded opportunities including employment. For others, it increased self-confidence and choice.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

At times we have had to suspend the program due to lack of funding and/or people resources. Also, there needs to be lots of attention paid to power dynamics within the program to keep it safe and healthy. We use several measures to evaluate: demographic survey of students, student evaluations of instructors/program, exit interviews

Q7: What role should universities play in helping to solve homelessness?

Universities can provide useful connections to the community, and work with the community through knowledge exchange, building programs together, sharing research and resources, and making itself accessible as a place of learning and dialogue.

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness?

Universities have a role to play in breaking down barriers to access, partly by examining and changing its own structures and attitudes; can share knowledge freely; share teaching expertise and space – but all of this must be done not from a position of power and authority but of collaboration and humility. The university must be willing to risk itself and divest itself of some of its ivory tower mentality to truly engage in social justice and have an impact on homelessness. We can also share our findings and advocate for change to structures and policies that maintain homelessness.

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?

Respondent skipped this question

(For E1 Summary of Data, please see Appendix B)

APPENDIX G: E2

Online Survey
April 15, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Humanities 101

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

Depends on the iteration. The present iteration is now located in St. Mary's University College. Past iterations have involved St. Mary's, University of Calgary and Ambrose University College.

Q3: What were the main components, goals, and outcomes of the project?

To offer university entry level humanities courses to marginalized non-traditional adult learners typically offered short-term, basic training programs. Based in community-university partnerships, we deliberately counter material barriers to learning through free tuition, childcare, course materials, hot meals and transportation while offering access to university-level humanities. The program The program is inspired by the Clemente model (Shorris, 2000) and is based on the believe that the study of the humanities provides a powerful pathway for disenfranchised adults to enter a reflexive learning space and to become more critically engaged citizens (Shorris, 1997; 2000), a deeper connection between critical self-awareness and engaged citizenry (Proctor 1998; Nussbaum 1997) that is not possible through vocational training alone (Cunningham,1993; Freire, 1970; Lindeman, 1961; Hutchins, 1953).

Q4: In what capacity were you involved in this project? What was your role?

Working committee member ongoing since 2003. Research since 2006. Co-grant writer and program implementer during the 2010-2011 program model.

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

note - I'm going to do a fair bit of copy and pasting from the CCL report in this response as well as #6 and #7, that my colleague and I wrote regarding our research on the program. You can access the report by going to the Canadian Council on Learning web-site - adult learning section. The results of the student surveys and interviews from three Canadian Clemente programs showed considerable socio-economic challenges for these non-traditional marginalized adult learners. Annual incomes that fell far below the poverty line, high levels of unemployment, and inconsistent and/or poor housing situations illuminated the profound barriers students faced. Indeed, many of the students highlighted poverty and homelessness as consistent challenges. Regardless of the barriers faced by members of this learning community, students in the profiled programs came eager to learn: the setting was seen as a place of learning that, despite challenges,

welcomed them and provided them with concrete supports. Free meals, transit passes, and books gave them access to the concrete tools needed to learn within the program. As we completed our exploration of the data that emerged from interviewing students regarding their learning journeys and their considerations of success, we assessed the underlying qualities of these programs that provided an ideal learning environment for these non-traditional marginalized adult learners. Many of the students in the programs spoke about the pivotal role of the instructor in initially alleviating their fears and then moving them toward the process of learning through creation and maintenance of a safe and dynamic space of learning. The discussion of authenticity and teaching developed by Patricia Cranton and Ellen Carusetta (2004, 2005) was helpful in understanding the significant role instructors play in the dissolution of learning barriers for students in this program. Qualities of authenticity are: helping others, relating to others, and caring for others around us. Moving outward further, authenticity involves knowing who we are within our social world, how we are shaped by the world, and how we position ourselves in that world (Cranton & Carusetta, 2004). Furthermore, in considering Cranton and Carusetta's continuum of beginning authenticity to mature authenticity, we located the instructors of the Clemente programs along the continuum as exemplifying a more mature authenticity. A more mature authenticity means that instructors do not possess "fragmented authority-based perceptions of self" but have a "more integrated sense of self" (p. 281): they see students as individual people, allowing "for the development of genuine relationships with students in which the educator makes a difference in their lives and feels a difference in his or her life" (p. 291).They are capable of "distinguishing one's own beliefs about teaching from the common rhetoric of how to teach" (p. 290) and are deeply reflective of their practice. Probing the commonalities across the programs that enhanced the possibility for transformational learning revealed that each program upheld a belief in the power of education to create a reflective space in which students can develop critical thinking capacities. By providing an opportunity for these individuals who might otherwise not be able to access university, the programs enabled students to learn new ideas, and in the process to learn more about themselves. As well, consistent across all programs was a concerted effort to anticipate and remove all external barriers to learning. All course materials such as books, paper and pens are provided, transit tickets were offered, and childcare was remunerated.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

A pivotal variance among the programs, which launched a series of domino program planning decisions and activities in each program and affected the academic–community agency partnerships, was the decision to make their university level program either non-credit or credit. Both the Humanities 101 program and Discovery University determined that their respective programs would be non-credit, resulting in a more informal type of academic-community partnership. In contrast, Storefront 101, in partnership with St. Mary's University College, offers students the option of working toward an introductory university level credit, resulting in a more formalized agreement that must adhere to the academic guidelines and processes within a university context. Most programs in Canada, and in particular the three Canadian programs profiled in this study, did not have long-term financial stability. Program directors and assistants in programs across Canada indicated that funding was their greatest stress, which in turn affected

their ability to hire and retain at least one paid program coordinator. One could also deduce that the long-term sustainability of these programs relied on having paid staff, as evidenced by the deep fatigue of those programs run solely by volunteers. Paid staff, where funding is stable, enabled planners to focus their energy on curriculum and student issues, enhancing the quality of the experience for their learners. An additional tension programs identified was a lack of clarity regarding their target audience, which in turn impacted their marketing strategies. Collaborating and forming partnerships with a range of social service agencies was critical in expanding the base of learners in programs and providing other services for students. The ongoing provision of other supports became critical in addressing the issue of student retention. However, it was acknowledged that, despite the creation of a safe learning environment and the removal of external barriers to learning, there will be student drop-out. Regardless, programs determined that it was important not to give up on these students and to recognize that they might return and also acknowledge the benefits they may have already experienced as a result of their participation.

Q7: What role should universities play in helping to solve homelessness?

See - Groen, J. & Hyland-Russell, T. (2012). Let's start at the very beginning: the impact of program origins and negotiated community-university partnerships on Canadian radical humanities programs. International Journal of Lifelong Education. 31(6): 779-797. Handel Wright argues that universities have the potential to be powerful sites for social justice. In particular, he speaks of their ability to breach dichotomies of academic/community, academic/non-academic work, theory/practice and text/lived cultures: 'the university itself must not be overlooked as a site of praxis, a site where issues of difference, representation, and social justice, and even what constitutes legitimate work are being contested' (2003: 808). As already mentioned, with their involvement in Radical Humanities programs, the universities signaled their troubling of notions of what constituted legitimate access, learning, and representation. They privileged collaborative processes and questioned the typical allocation of resources.

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness?

Respondent skipped this question

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?

Respondent skipped this question

E1 & E2: Summary of Data

The project that E1 was involved with is called *Humanities 101* and is located in Calgary Alberta at St. Mary's University College. The respondent worked in multiple roles as a working committee member, instructor, administrator, researcher, fundraiser, and advocate. E2 was also

involved with *Humanities 101* at St. Mary's University College. E2 has worked in multiple roles, as a working committee member ongoing since 2003, as a researcher since 2006, and as a co-grant writer and program implementer during the 2010-2011 program model.

E2 writes that the main component of *Humanities 101* was to offer entry level humanities courses to NTMAL. The program was based on community-university partnerships and tried to counter material barriers to learning (e.g. free tuition, childcare, course materials, hot meals, and transportation while offering university level humanities courses). It was modeled on the Clemente Model, which argues that humanities offer a powerful pathway for disenfranchised adults to enter a reflexive learning space and become critically engaged citizens.

According to E1, the strengths of the project are that it provided the clients with a safe, reflective space in which to build community and generate hope for transformation. The program provided paths to further education and employment and an overall increased sense of self-confidence and choice. E2 writes that strengths of the program included the eagerness of students to learn and the ability for students to benefit from concrete support. E2 suggests it was an ideal environment for NTMAL. E2 argues that the program highlights the pivotal role of instructor and authenticity teaching, the importance of healthy power dynamics, and shows the power of education to create a reflexive space.

E1 also commented on power dynamics, but as a weakness of the project. E2 suggests that its main weakness revolved around the dispute over whether *Humanities 101* should be credit or non credit. Also, E2 notes there was some student drop-out. Both E1 and E2 suggest that a lack of funding was a major drawback to the program's development and survival.

In answer to the question regarding the possible role of the university in addressing issues of homelessness, E1 wrote that universities can provide useful connections to community, work with the community through knowledge exchange, build programs together, share research and resources, make itself accessible, break down barriers (ivory towers), and advocate. In answer to questions about the role of the university, E2 suggested that the university should act as site of praxis and should breach dichotomies.

In general, a main argument that E1 makes is that power dynamics (within classrooms and within the university/ivory tower) and Ivory Tower mentality can be obstacles to achieving true social justice and effective impact in delivering *Radical Humanities*. E2's main argument is that humanities education provides pathways to engaged citizenry (that cannot be achieved through vocational, or no, training) through the power of education to create a reflective space.

Concepts for University Involvement that E1 discusses are creating safe and reflective spaces for students to learn in, which can in turn allow for transformation and healthy power dynamics. E1 also suggests that the university should maintain connections to the community in order to engage in knowledge exchange and research sharing. This can improve accessibility, temper ivory tower mentality, and create healthy programs. Concepts for University Involvement that E2 discusses are the importance of community-university partnerships and countering material barriers to learning. E2 suggests that using the Clemente Model can provide pathways out of homelessness for Non Traditional Adult Learners. E2 suggests that this pathway can lead to critically engaged citizenry. However, E2 argues that universities must provide concrete supports, authenticity teaching, and healthy power dynamics in the classroom.

APPENDIX H: E3 & R5 (CROWE)

In-Person Interview with Cathy Crowe
September 30, 2014
Ryerson University, Toronto, Ontario

CC: Maybe I will give some examples of connections that have historically been on the subject of homelessness and universities and colleges. I have to say they are pretty sketchy, minimal, given…now you are asking these questions, and if you look at the resources and subject matter… I think my first example was with York University when we did the first *Street Health Report*. And that was the original *Street Health Report* that was I think, 1992. I might be wrong. That was the original *Street Health Report*, and it was the first piece of rigorous research, quantitative and qualitative, that was done on homelessness and health. It was the first in Canada. It was a very large sample. And I was working at Street Health at the time when we did the research. And we employed an entity, I don't know if it's still at York, called the Institute for Social Research at York University. So two of their researchers, plus some other prominent people in the homeless research world and the city of Toronto, met with us and worked to develop the actual survey.

M: So it was involving the universities and involving sectors outside of that?

CC: Yes, but it was done by Street Health. For the other research we did a lot of consultation. So totally done by us, but we hired the researchers at York University to help develop it so it would be rigorous and stand up on its own, etcetera. The interesting thing about that research is that it was hailed by the World Health Organization as very, very important nursing research, and it had really outstanding recommendations in it. Work proceeded to enact the recommendations for many, many years afterwards. Some things happened. And of course, some things didn't happen. So then there's the second *Street Health Report* that is widely used and quoted, referenced. The first *Street Health Report* happened before there was a web page, for example, for it to be on, so it was just on my page, which is Cathy.crowe or Cathy Crowe. So that was pretty amazing. And I would say since then, there were episodic examples where guest speakers would be invited in at different universities and colleges to speak on the subject of homelessness.

M: The guest speakers were invited to the university?

CC: Yes. By the university, to come into different classes to give a guest lecture.

M: Were they people with lived experience of homelessness, or working for an agency?

CC: I would say, mostly working in agencies. But sometimes both. So when I was invited into Journalism here [at Ryerson] I brought Dri from Tent City, for example. I've often done that. Then, around 1999, or a little bit afterwards, Ryerson developed what I think was the first course on homelessness. It's called "Homelessness in Canadian Society." And it was taught by Joe Springer, who's in the Urban Planning Department. He taught it for a few years. Then he decided for whatever reason he wasn't going to be teaching it again. They advertised, and I was hired,

and I taught it for six or seven years. And then after I finished teaching it, Tanya Gulliver who works at the Homeless Hub taught it for a number of years. Right now it is being co-taught. There are multiple, multiple sections of the course. It is known widely on campus as one of the most popular courses which is fantastic. The instructor is Pascal Murphy and his partner is Sarah Harrison. So they co-teach a whole number of sections of the course. Now I'm not clear on who's eligible; it's an interdisciplinary or INT course, so I know nursing takes it a lot. And when I taught it, students from Public Health, Nursing, Social Work, ECE, Nutrition, Public Health Inspectors, Urban Planning could all take the course, and I think it's pretty similar. It might be a broader elective now, I'm not 100% sure. I know that the course is still super, super popular.

So then, when Mel Lastman put together the Homelessness Action Task Force, it was '99 maybe, he appointed Anne Golden to chair that. And again, I know that they used at least one, and maybe more, faculty positions to do the research for that huge load of research that she created. And Joe Springer was involved in that research, and they produced documents that were this thick, tons and tons of them, which then sat on the shelf, pretty much. And I'm sure there are lots and lots of other examples of people doing that kind of work. I think there is an absolute varying amount of curriculum on the subject of housing, homelessness, poverty in Canadian Universities.

M: Isn't strange that there isn't a cohesive School of Housing Studies, or Housing, Homelessness and Poverty Studies? Here [at Ryerson] and at all universities?

CC: To me, it is represented at U of T, and again, you're right, it's not necessarily named that way, and I will send you the email for David Hulchanski. Do you know that name?

M: Yeah, I do. I haven't had contact with him.

CC: I'll send you his email. Because he is one of the only academics that I know of in Canada, and my friends and I often talk about him this way, that it is very rare that you find an academic who is solidly linked to the community sector. And he was a founding member of the Toronto Disaster Relief Committee. That's really unusual. He can really give you the lay of the land in terms of other academia. All I know is that when I go in to do guest talks in his program it seems to be the hub, but there's probably several wheels on the spoke, do you know what I mean? Because I know that it's all kind of there but not all in one place. Some of the best research on women and homelessness is done there within a certain department, and then there's all of his work. He did the work on 'Three Cities.'

M: What's the name of the department that he's in?

CC: He's with the Faculty of Social Work, and he was the Chair. I think he's centred in the Faculty of Social Work. To me, when I think of who's there and who's doing this stuff, it's not…He could answer those questions for you. He comes from BC originally. And then it's just a huge array of people. Occasionally, in public health programs there'll be a progressive prof who covers social determinants of health in a real way as opposed to just theory. And within nursing, which what I know the best, it's very, very poor. It's shamefully inadequate, given the subject matter and the huge implications to health and human rights. Generally, my experience has been that across the country, usually within every faculty of nursing, there's only one person who attempts to include the concepts in their course, in their work.

M: It's strange that it's not part of the curriculum. I guess that's what the *Homeless Hub* and the *CHRN* are trying to do is to create curriculum and put it online for teachers to access so that it's easier to implement it into coursework.

CC: Do they do that? Do they create curriculum?

M: They do. They have some online. I remember in one of the initial meetings they were talking about doing it, and then by a couple years later there was a pretty good collection of it, university level, and high school and elementary.

CC: I don't think that's how you create curriculum. That's why I am sitting here and going, I'm on the *Homeless Hub* all the time, and I'm not absorbing that they do that.

M: What is a good way to create curriculum then? In a way that it could be used effectively?

CC: I'm not an academic. Good question.

M: I'm not sure. I'm just trying to figure it out. I'm trying to learn about institutional theory and how universities determine what's going to be included in say a program, and it does seem to be pretty top-down how it happens. So creating all these grass-roots movements online, say through the *Homeless Hub*, providing material that is going to affect individuals who are interested in it, but I don't see how to implement it from the top down.

CC: My sense is that universities are just trying to hold on to what they are doing, as opposed to expanding into broader social issues, just because funding…I can't really answer, because I'm not really in that world, even though I'm sitting here. It's interesting. Then there are examples of university-based researchers. Steven Gaetz would know who they are, who get huge amounts of funding from the federal government and other places, like foundations, to do research. There are huge questions and concerns about those research priorities and where does that research go and is it action-based research that has the purpose of challenging or making recommendations at the end, or is it really just for academia, for academic interest and either for adding more titles after a person's name or books on bookshelves, things like that. So there's research for the sake of research, and that seems to be a lot of what happens at universities. There's a nurse-researcher at Western named Cheryl Forchuk who published a book last year about homelessness and mental health. And Hulchanksi…the difference with Hulchanski is that he supports and works closely with community-based groups. He makes sure that… the issues he's looking at, he's hearing from them…things like that.

M: And this work by Cheryl Forchuk is important research that is progressing in an action-based direction? Or is it more research for research sake?

CC: Put it this way, she's funded federally and writes about *At Home/Chez Soi*, and I'm a big critic of that. She's a friend, so I don't want to criticize her work, but my belief is that when you do work like that then you also have to be standing up and taking part in calling for a National Housing Program, so that it's not just housing for some. This Housing First notion is not being critiqued by the entities who should be analyzing it.

M: I can't find a lot of criticism of it.

CC: There's a guy here [at Ryerson] named Colin Philips who is doing his PhD, and then there is Nick Falvo in Ottawa. He is doing his PhD in this area, but I wouldn't say he's a critic yet. I haven't read any of his recent stuff yet…There's a forum coming up on November 21, and there's going to be a Housing First panel. Which I'm mad about. As someone said, 'it's taking up so much air.' So on November 21, to mark National Housing Day, there's a rally, but then there's also a free public forum which is the same day, from something like 2-5, and Stephen is one of the panelists on Housing First.

M: And do think this [panel] will offer some criticism of it?

CC: I'm having a conference call with his co-presenter, who's also from York, Janet Mosher, to talk with her about what she's going to say, just to get a sense. Last Friday was our meeting of the Right to Have Housing Charter Challenge Group, and that's the group that has filed a constitutional charter challenge in the court on the right to housing. So that's a group that's been around about eight years, again started with the Toronto Disaster Relief Committee, the idea, and then it is carrying on through a group called Right 2 Housing Coalition. And it's very democratic and community-based, with some institutional connections, such as Peter Rosenthal, our lawyer, is a U of T prof, and David Hulchanski and a couple of others…At that meeting, I said, How come this forum got developed and there's a whole forum on Housing First? Where is that coming from? And the notion was that people were feeling that it's being talked about so much we have to do something on it. But you've got two York professors speaking to it; do we know whether they'll be critical or not? Because Stephen is not. Stephen is a proponent of Housing First, and it's all over *Homeless Hub*. Janet Mosher is the other prof speaking and she's a law professor and probably has a lens that will include gender analysis.

So Housing First is essentially part of an ideology that was imported to Canada through the work of Phillip Mangano who was George Bush's Homelessness Czar…He began coming to Canada at the invitation of different mayors, Calgary, Toronto, Ottawa, Montreal, and he and his people who were part of 10-year plans began coming to Canada. Canadian municipalities were really under stress. They weren't getting anywhere with the National Housing Program advocacy and there was huge pressure from the right, and for example, with Mayor Miller, it was he who brought these guys up to Toronto, and Toronto Sun was doing a little hate-on around street homelessness and that kind of thing, and Mayor Miller did not have a strong left wing council at the time, so there was huge pressure to deal with homelessness. So that took the shape of decisions being made at municipal levels and also higher up to include the development of things like 10-year plans and homelessness that rely on the private sector and very short-term temporary rent supplement programs. No new construction. Programs like Streets-to-Homes, which I think Nick Falvo is maybe doing more research on, and Streets-to-Homes programs, which are called different things in different cities, but they are widely criticized as attempts to remove the visible homeless and chronic homeless, the noticeable ones with mental health and addiction issues, out of downtown cores in particular. The other component was street censuses, the counting of homeless people, and that has been incredibly pushed upon the cities and in really, really dismally poor research fashion. And Michael Shapcott at the Wellesley Institute wrote a number of articles critiquing that point in time kind of research. It was so poor that in

Toronto, it happens everywhere, volunteers are given an 'x' number of hours of training to essentially fan out onto the street with a questionnaire. Wide, wide criticism of it; how do you know who to approach to ask, are you homeless tonight? One of the questions was 'Would you like housing, would you like affordable housing?' Something like that. So many problems with that kind of research. And these are all under the umbrella, not officially on a piece of paper, but all of these components came together around the same time. So others included closure of shelters, and also the defunding of street outreach support, so in Toronto, and again this happened under Mayor Miller, what that looked like was that all the agencies that did street outreach to homeless people, if they got city funding, they were forbidden from giving survival supplies. That includes sleeping bags, blankets and hot food to homeless people. So while years ago, you could just turn your television on any night and see images of street outreach workers giving hot soup to homeless people and having a conversation, you don't see that any longer. And if you do, it's a church-based group that's doing it voluntarily.

M: Why did they cut that out?

CC: It's all part of the ideology that Naomi Klein talks about, a retrenchment of social services, not expanding to respond to the need, a reliance on privatization; so now in Toronto we are looking at a 29-year history of relying on voluntary Out of the Cold programs, now we are relying on churches and student groups. At U of T there's a Muslim student group that does 'bun on the run' or something like that. What really drives me crazy is the student groups that mean well; it's like they have no institutional support or critical thinking around the issue, so then student groups are either left to do these things, called 'bun on the run' or sock drives, and that's great, but as I usually say, a grade four class can do that, and it's not that it won't help, it will, but it's a point in time band-aid. But, the Muslim student group, they were fabulous. I have to give them credit. Because they didn't just do the 'bun on the run;' they invited me to come and speak and do an educational session with them first. And I did, and then I debriefed with them after and encouraged them, because there were a few really progressive ones in their group, who knew they should be going the next step. So what is the next step? So I talked to them about what that could be. But they are doing it in a vacuum.

M: What would the next step be for students?

CC: Well, I use this formula called 'A third, a third, a third.' So I try to teach people, if you are going to do anything on any subject, so in this case, homelessness, think about giving, whether it's your energy, your time, your voluntary information, your Saturday afternoon, whatever, think about giving a third of that to the organization that directly serves homeless people. Think about giving a third to the solution, which is housing. And think about giving a third to advocacy groups, which deal with big, long-term problems. So, a third being frontline, so that could be learning what shelters in the U of T area, or what drop-in centre or program that you can give to. It could be collecting new boots, it could be whatever. Think about giving a third to housing, so look at the housing projects in the city. Not very many. Even though they are built, they still need maybe duvets for when a new family moves in, or maybe crock pots. And then think about giving a third to advocacy groups, because those groups don't get any city funding, they get no United Way funding, they get no government funding, and they get the biggest bang for the work

they do, just because of what they do. Because everything has happened because of them. Everything. Except Housing First.

So it's a whole theme of things like that: the de-funding of services, the relying on the charitable sector, the Streets-to-Homes, the census counts, new laws to criminalize homelessness, so now it's a criminal act to sleep at Nathan Philips Square or any other civic centres in Toronto. In other cities it's the same thing. In Calgary, things look different, but those components are everywhere. There's a huge human rights case in a city, Abbotsford, in British Columbia, where the city workers physically and brutally removed homeless people from an outdoor encampment, by lying down chicken feces, and that also made the national news. So you see examples of those across the country, and that's still a court case. By the way the lawyer is going to be here on November 21, on the panel, to speak about that case. So these are all really interesting, big discussion issues, which I don't think are happening at universities, which should be centres of discussion. It's as if our collective heads are in the sand.

Since being here [at Ryerson], I wouldn't have thought it but I've learned that within the Faculty of Arts, I've been to the Faculty staff meetings to get to know people; within the criminology department, there's quite a high awareness of trends and issues connected to homelessness. I'm doing a talk on Friday in one of the Intro to Psychology courses. Different faculties have invited me in. There's one course on "People, Power and Politics," so I'm increasingly surprised because there's more actually happening in this faculty than I see, for example, in Nursing. "Social Class and Inequality;" But it's hit and miss. It's not like there's an academic plan. I think there's a potential for a disturbing trend happening in universities, to follow again an American model. For example, in the United States, it is not uncommon for a large city university, such as in San Francisco, for their health services program to provide off-site clinics for the homeless and I'm pretty sure U of T does that with a program called 'Imagine.' It's a program called 'Imagine,' and my understanding is that it's health-interdisciplinary, and they provide health services and outreach and homeless coverage. I don't like those programs, because I think it lets our existing health care system off the hook. I think enough learning opportunities are out there in existing programs that students should be plugged into as opposed to these. I've just been in one, and people mean really well, but it's providing a lower level, or lower tier, of health care to people who are homeless, because 'there's nothing else, so let students do it.' It's like that experimental example you were giving of the dentistry implants. And of course for years, we relied on a free U of T dental clinic for dental services for people.

M: Going back to Housing First, I got an idea of what your criticisms are, but I wondered if you could expand on that? What is wrong with that model? Is it because only some people get housing first?

CC: Yeah, like it's not housing first for seniors, or it's not housing first for women with children, it's housing first for certain populations that seem to have been deemed troublesome and/or chronically visible, literally on the street. And, the funding that has been given to the researchers and organizations that are partners for Housing First, *At Home/Chez Soi*, I haven't seen the contract that they get. All I know, is that I don't see any of those people speaking out, calling for a National Housing Program. That's the ultimate goal. We lost our National Housing Program in 1993, and that's the ultimate goal we should be striving towards, not relying on rent

supplements in the private sector. I know that not all the rent supplements are going to private sector, but that's the underlying thrust. I also don't think we need to spend so much time doing research. We used to call for housing first for people. We used to call for housing; we didn't create the slogan 'housing first,' but we've always called for housing. We've also done good housing in this country. When we did good housing, the evidence was there. People were housed. We used to build twenty thousand units per year, prior to 1993-1996: Federally-1993 cancelled, '96, Ontario. Prior to those years we did not have a disaster situation. We did not have 200,000 homeless people. It totally escalated after that. All the…groups, all across the country, that have been affordable housing providers, have extensive experience, and we shouldn't be having to prove now that housing works. Housing First, the whole funding of it and the whole doing of it, has literally wiped the work and the advocacy for a National Housing Program. It has wiped income supports off the table. That's going to doom us to decades and decades of more problems.

Also, silence. I think the funding that came for SCPI, the Supporting Community Partnership Initiative, now called HPI. When the conservatives got elected they changed it to Homelessness Partnership Initiative. Those are two entirely brand new federal programs, well one program, two different names, under the liberal Jean Chretien government in response to our declaration that homelessness is a national disaster. So they refused to put money into a National Housing Program but they decided to do something around homelessness relief. But all the groups, all across the country that got funded through this way, slowly began to be quiet. So when you used to have organizations coming to forums, talking about the need for housing and we need more mental health housing, we need First Nations housing, we need to talk about housing in the north, we need rural housing, we need housing for people with chronic illness, you had all this experience talked about all the time, and then those groups that got this funding to do some of their work, slowly became less vocal. There are many reports of frontline workers who were told by their managers they could no longer speak about that; they could no longer speak in a press conference. So you would have for example, a cluster of homeless deaths, and frontline workers were no longer allowed to speak out because if you did speak out, you were going to be critical of the fact that there was not a National Housing Program, and that there's not enough funding for more shelters. So that was another huge phenomenon that happened.

M: So they couldn't speak out because of the funding into these programs, the SCPI program, and the fear of losing that funding?

CC: Provincial and federal government audits. Provincial government audits happened as early as in the 1990s, so organizations that were seen to be extremely vocal were frequently audited and would have their funding threatened. And now we have examples of the Canadian Revenue Agency auditing more of the national charities. So the group I was part of, the Toronto Disaster Relief Committee, one of the first that lost our funding. We didn't specifically lose our status, but we operated under a not-for profit called Phoenix Community Works Foundation, and they were one of the first entities that were investigated and had their charitable status removed. And this was an entity that did agricultural work in Africa, and HIV work, and National charities around homelessness and Aboriginal issues…So that's the current thing right now with CRA. Canada Without Poverty has recently had a big signatory letter trying to influence the regulations

that say, what was the federal government line: 'charitable work can be considered reducing poverty but not preventing it.' So Canada Without Poverty is trying to change that language.

M: The last question is, what do you think the role of the university should be in addressing homelessness?

CC: I think that probably what I'm learning is that different universities have different kind of specialties. But there certainly should be more that are known to be the hubs. What was the word you used earlier? That there's no central...there should be a number of universities in the country that are known for having housing and homelessness, but it should go beyond that to include poverty, malnutrition, hunger…and of course, Dennis Raphael, at York University, he would probably be able to find a name for it… So he's kind of the social determinants of health guru in Canada. He's got a real neat thing. This is online, so you can look it up. He's done this. What's really neat about this document, is this is university produced. Everything is really simple. Everything is one page or two pages. So I always say, do we really need more research? And I think we do, but only in a very few areas. So I think universities need to determine, a number of universities in Canada, not just one, but I don't think all can do it, they need to determine how they can create a hub. Like, maybe it's within Urban Planning, maybe for different universities it's in a different place. Like at U of T, it seems to be a mixture of different departments and it seems to work really work…Cities Centres or something. Maybe here [at Ryerson] it's Urban Planning or Politics, I don't know; York? I don't know. But at minimum, there should be curriculum options for students, no matter what department you are in. Because curriculum options, like this course here at Ryerson on homelessness, is so applicable. That is one of the things I noticed when I came here, I could find in almost every department at Ryerson someone who was keenly interested in homelessness. In business it's Alison Kemper. In architecture it's George Kapelos. And the first thing I would do here is meet two Image Arts students who are doing their PhD. So that's what brings it all together.

M: And you know how Sanne has the IPE workshops, it would be neat if there something like that for homelessness and housing studies, like maybe not a school of homelessness studies, but a separate entity that runs workshops that students can come to, like a continuous thing?

CC: I think it needs to be curriculum, because the more I talk to students, the more I realize they are wanting it...It must be really hard to start a program. You have to get funding, you have to get enough students to make it worthwhile to pay, so the one here obviously is accessible. It has multiple, multiple sections in it now. What else should they do? I don't really want to see them do more research, unless it's really community-based research, with solid partners, because to be honest…bookshelves loaded with research and stuff.

M: Hilary Third is an analyst in Scotland and she talks about the 'homelessness research industry' as a thing that she's very critical of.

CC: Good for her.

M: But then others are strongly [in favor] of research.

CC: Yeah, but I would say to them, how's that going? What's it doing? Because the situation is getting worse, dramatically worse. There are examples of research that has made a difference. I talk about these in all of my speeches. There was research that looked at tuberculosis infection rates in homeless people, and that research has been used to get more provincial funding to get directly observed therapy. One of the best pieces of research, talk about Housing First. We didn't call it housing first research, it wasn't, but on the TDRC or city of Toronto website it was a one-year evaluation of Tent City evictees, over 100 people, and it was solid research done by the city of Toronto. We supported it because we wanted them to show what we saw, which was when you gave people housing, this is what happened to them after they were housed. That research showed that rent supplements, when it allowed people to get better housing, it measures it. Even Olivia Chow talks about it in her mayoral campaign. Nearly 100 people, they nearly all were housed, some went back to school, some connected with family, small sample, but reflects what all frontline workers know. And that led to rent supplements being used as a tool across the country. Which is okay, but only if everyone who's using them as tool, realizes that is still only a band-aid until we get a National Housing Program again. We have to have new construction and renovation and repairs to sustainable housing to bring them up to standard. And that sense of what our ultimate goal is in advocacy is just very much lost. I call it collective amnesia. There are only a few agencies and people that are still absolutely staying true to those original goals. Jack Layton, if he was alive, definitely would have been one of them. Federally, Libby Davies; on a local level, there's people like Sheryl Lindsay…and an agency called PARC in the west end.

If I was to say, in three months before the federal election, if I wanted to put together a press conference or a walking tour with the media, that with this federal government we definitely need to have a National Housing Program as one of their bricks and mortar of what they are going to do, and we wouldn't even attach a dollar figure to it; we would like to see that again, something that was similar to what we had before the program was cut, it would be extremely hard to invite people to speak at it. Because nearly all of those people are receiving federal funding, and they are also watching charitable status being lost everywhere they turn.

M: Is there any way universities could help to get the National Housing plan back?

CC: Well, sure. For this event, on November 21, we are lucky that it's happening at Yonge and Dundas Square, so I'm promoting it within the whole institution and I've got some students who are helping to do that. So I try to encourage different professors to use it as a learning opportunity, so knowing some of them have known about it now for a couple of weeks, that allows them to suggest it to students and if they are doing a journal assignment or something that they are writing about in their course. I'm meeting students physically, at the rocks at Lake Devo for any who might be shy or nervous, because it is called a rally and some people…I'm hoping some will take part. I think the university can have a debate so ideally, depending on what happens with National Housing Day, the forum on Housing First, universities could realize Naomi Klein's book *Shock Doctrine*. Housing First is our Canadian version of shock doctrine happening right here, so why not have some political analysts and people talking about that. It's a great, great case example of shock doctrine because it all happened of course, in the midst of an absolute disaster in the country. Agencies… funding, and workers sick, workers dying. A whole lot of people I started doing this work with have died and seven hundred names on the

homeless memorial and look what's happened to First Nations people across the country and children. The picture at the local level at the little agencies is really severe. And then we get solutions proposed to us by Prime Minister Harper who says that the private market will deal with the housing crisis. Well, how's that going? It's not going to go well. The things she writes about in the book are really helpful, and by the way her new book, deals with climate change, one of the new hotspots that homeless people have to deal with is hot and cold weather. The other thing universities can do in the very short term is knowing a federal election in 2015, and they could hold an all candidates debate on campus. They could do a lot more in ensuring that student unions try to support student votes and an all candidate's debate with certain subjects.

M: Thank you so much for meeting with me…

CC: It's really disappointing that there hasn't been an academic, well researched approach to critiquing Housing First...

E3 (Cathy Crowe): Summary of Data

Crowe taught the course "Homelessness in Canadian Society" at Ryerson University for "six or seven years." It is interdisciplinary and taken often by Nursing students and other Faculty of Community Services students (from Public Health, Social Work, Early Childhood Education, Nutrition, Public Health Inspectors, and Urban Planning).

The strengths of the course are that it has been around for a long time, it has multiple sections, it is interdisciplinary, and it has been taught by prominent and passionate homelessness researchers and advocates. The weaknesses of this course, and of homelessness and poverty education in Canadian universities, is that it is not part of standard curriculum. Along with Crowe's Social Justice Walking Tours and homelessness educators appearing as guest speakers, courses in homelessness (such as "Homelessness in Canadian Society") are episodic and outside of accepted and postsecondary curriculum. As Crowe states, "there is an absolute varying amount of curriculum on the subject of housing, homelessness, poverty in Canadian Universities." She suggests that there are some professors, disparate across the Canadian University world, which are progressive and include homelessness and poverty topics in their

courses, but usually within faculties, “there’s only one person who attempts to include the concepts in their course, in their work” (Crowe).

She suggests that “at minimum, there should be curriculum options for students, no matter what department you are in because curriculum options, like this course here at Ryerson on homelessness, is so applicable” and “because the more I talk to the students, the more I realize they are wanting it.” Crowe suggests that incorporating real-world events into the current course work of all kinds of courses could help to integrate these topics into the curriculum. For example, through *Social Justice Walking Tours,* through having students host all-candidate debates before elections, and through journal assignments or papers having to do with real-world events like National Housing Day Rallies and Forums which take place very close to the Ryerson campus, can help to evolve the current state of homelessness studies at the university.

A main point that Crowe makes about education is that homelessness, poverty, and housing curricula need to be more comprehensively integrated into the postsecondary experience, both using traditional pedagogy and innovative, hands-on approaches to teaching.

Crowe suggests some Concepts for University Involvement that include inviting more PWLE of homelessness as guest speakers to universities to discuss homelessness, including more centralized and comprehensive homelessness curricula and linking course work up to real-world learning, and including more institutional support, educational sessions, and critical thinking within student groups so that they engage in worthwhile initiatives.

R5 (Cathy Crowe): Summary of Data

R5, Cathy Crowe, was a co-author of the first *Street Health Report*, written in 1992. She, along with three other authors, Eileen Ambrosio, Dilin Baker, and Kathy Hardill, worked as nurses at *Street Health* and conducted the study. The main components of the project involved producing "the first piece of rigorous research, quantitative and qualitative, that was done on homelessness and health" (Crowe). Although two researchers from the Institute for Social Research at York University were employed "to help develop it so it would be rigorous and stand up on its own," it was primarily "done by Street Health…totally done by us" (Crowe).

Strengths of the report are that it was the first of its kind, it used "a very large sample," it involved "prominent people in the homeless research world and the city of Toronto," "it was hailed by the World Health Organization as very, very important nursing research," "it had really outstanding recommendations in it," and "work proceeded to enact the recommendations for many, many years afterward" (Crowe). Weaknesses were that some recommendations were not heeded.

Concerning the role of the university, Crowe suggests that "different universities have different specialties. But there certainly should be more that are known to be the hubs…they need to determine how they can create a hub. Like maybe it's within Urban Planning, maybe for different universities it's in a different place." She points to Cities Centres at the University of Toronto as being a successful mixture of different departments into a hub of homelessness research. Specifically, in regard to the role of the university and research, Crowe argues that universities need to minimalize the amount being done on homelessness. She states that, "I always say, do we really need more research? And I think we do, but only in a very few areas."

A main point to take away from Crowe's interview is that universities need to be aware of the research needs and focus energy on only those research areas that can really make a difference: she suggests that hubs can possibly help to focus the postsecondary research community.

Crowe suggests some Concepts for University Involvement, which includes linking research with the relevant needs of the community sector, creating hubs at universities that can specialize in homelessness research, engaging in action-based research that makes an impact on recommendations and policy, and recognizing ethical and research issues with "point-in-time" research methodology.

APPENDIX I: A1

Online Survey
May 4, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Housing Justice

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

UBC's School of Community and Regional Planning and Faculty of Law

Q3: What were the main components, goals, and outcomes of the project?

Addresses housing issues in Vancouver through actions organized under three interacting strands: public engagement, policy development, and legal rights advocacy.

Q4: In what capacity were you involved in this project? What was your role?

Co-Principal Investigator

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

Project was a catalyst for a number of community activities - forums and youth focused projects that addresses housing situation, including homelessness in Vancouver.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

Major weakness is that we cannot take up all of the opportunities that are needed to address housing issues

Q7: What role should universities play in helping to solve homelessness?

Universities have important roles to play in all areas of social justice issues as we have the knowledge base to work with communities to develop effective policies and strategies

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness?

Respondent skipped this question

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?

Respondent skipped this question

A1: Summary of Data

A1 worked as Co-Principal Investigator for *Housing Justice* at the University of British Columbia's School of Community and Regional Planning within the Faculty of Law. A1 outlines the main components of *Housing Justice*: it addresses housing issues in Vancouver through actions organized under three interacting strands: public engagement, policy development, and legal rights advocacy.

Its great strength, A1 points out, is that it was a catalyst for community activities. On the other hand, A1 suggests that its weakness is that *Housing Justice* cannot take up all of the opportunities that are needed to address housing issues.

In answer to the question about the potential role of universities in addressing issues of homelessness, A1 remarks that universities have an important social justice role due to their knowledge-base to work with communities to develop effective policies and strategies. The general argument made by A1 is that the university is a potential catalytic agent for social justice action.

A1 suggests some Concepts for University Involvement, which includes the need for public engagement, policy development, and legal rights advocacy. A1 suggests that the university can act as a catalyst for community activities and social justice.

APPENDIX J: A2

Online Survey
April 23, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Homelessness Connect

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

University of Ottawa, Carleton, la Cite, Algonquin, United Way Ottawa, local shelters **Q3:**

What were the main components, goals, and outcomes of the project?

A one-day open house for homeless people

Q4: In what capacity were you involved in this project? What was your role?

I was the project lead.

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

Very high attendance rate, helped homeless people in practical ways (animal care, clothing repair, food, free clothing, wheelchair and cart repair, etc.). More importantly, the homeless people had fun, felt welcomed on campus (where they are not normally welcome). It was also an excellent event for our student volunteers who learned a lot.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

It is just one day. This event won't transform their life, it is just a way for the colleges and universities in the city to offer some help. Tim Aubry's grad students did in-person surveys on the day of the event with the attendees.

Q7: What role should universities play in helping to solve homelessness?

Research, encouraging students and community members to volunteer, working with homeless people who spend time in the university community.

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness? partnerships are great.

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study? *Respondent skipped this question*

A2, A3 (Aubry) & A4: Summary of Data

A2 worked as the project lead on *PHC*, based at the University of Ottawa and in collaboration with Carleton University, La Cite Collegial, Algonquin College, United Way Ottawa, and local shelters. A3 (Aubry) helped with the training and evaluation on *PHC*, which was coordinated by the University of Ottawa in collaboration with the other postsecondary institutions listed above. A4 worked on *PHC* as part of a team of faculty and students to set up evaluation of the event. A4 notes that although other postsecondary institutions were involved, the University of Ottawa was in control of the event as it was the location closest to shelters.

In description of main components, A2 notes that *PHC* was a one-day open house for homeless individuals. Aubry explains that it was held on lawn in front of the administration building on the University of Ottawa campus. Regarding evaluative components, A4 mentions meeting with the *PHC* committee beforehand and discussing evaluation. A4 explains that some evaluation was conducted onsite at the campus and some later by phone. A4 summarizes the event as a day-long event meant to provide services to people with experiences of homelessness, enlighten people about homelessness, and connect people to service providers.

A2 discusses strengths of *PHC* as including a high attendance at the event; the offering of practical help; people who were homeless felt welcomed on campus (where they are normally not welcome); also, it was an excellent event for student volunteers. A2 also notes that it was fun. A2 also makes notes of the evaluations through in-person surveys. Aubry suggests that the event does by no means solve homelessness, but it provides a nice day. He suggests that it helps to link up people to services; it was part education, part consciousness raising, and part advocacy (although there was not constant media: media was invited to attend only the beginning). Aubry argues that it was good for social contact. Drawing on the evaluative component, Aubry notes

that feedback showed it was a worthwhile event. A4 discusses strengths as including a range of service providers and people appreciated the services. A4 also suggests that the project allowed for an expelling of myths about homeless and that it was a good collaboration between universities and service providers. Like A2, A4 notes that people had a really good time.

A2 suggests that a weakness is that it was just one day and will not transform lives. Aubry offers the critique that the *PHC* was an example of the charity model approach (people coming and receiving something). Aubry goes onto suggest that one can become over critical of stuff if it does not get people out of homelessness, but the *PHC* was passive; it does not solve anything. In a discussion of weaknesses of the event, A4 argues that there is a need to expand services and get more feedback from people who have experienced homelessness. Also, there is a need to clarify targeting. Additionally, the coordinators need to reframe volunteer roles and give more information about long-term volunteering. Further, they need more focus on enlightening students and making the event more research-orientated. Finally, A4 argues, they need to tone down security.

A2, in response to the question about the role of the university, suggests that the university should research and also encourage students and community members to volunteer. A2 also suggests that universities should work with homeless people who spend time in the university community and create partnerships. Aubry's suggestion for the role of universities can be seen in the *Alliance* section: universities should provide free access to facilities in exchange for rich context research opportunities. A4 suggests that the university should focus on conducting research and helping organizations build research capacity so organizations can have the expertise of research. Further, universities should partner with agencies.

A general suggestion that A2 makes is that while one day open houses will not transform lives, these events can create volunteer opportunities and partnerships, which might then transform lives. Aubry makes the suggestion that social services are relationship-based, and *PHC* is about making these social contacts; it doesn't solve anything, but provides a welcoming day for homeless, volunteers, and service providers to make social contacts. A4 makes the argument that *PHC* was a positive day, but needs to be reframed in regard to volunteering and research capacities; Universities should focus on research in order to be most effective.

Concepts for University Involvement that are discussed by A2 are welcoming people who are homeless onto the university campus and encouraging students and community members to form volunteer partnerships. Aubry suggests some Concepts for University Involvement, such as linking up people to services, and helping to create opportunities for social contact and making PWLE of homelessness feel respected. Aubry emphasizes that social services are relationship-based. Concepts for University Involvement discussed by A4 are that university events can help to enlighten, provide services, expel myths, and encourage and reframe collaboration and volunteering. A4 argues that events should be research orientated and build research capacity.

APPENDIX K: RP1

Online Survey
August 29, 2013

Q1: What is the name of the community-university based project that you are (or were) involved in?

Knowledge Mobilization with the York Region Alliance to End Homelessness

Q2: Which university, institution, and/or department is your community-university based project affiliated with?

York University

Q3: What were the main components, goals, and outcomes of the project?

The goal was to raise awareness about homelessness in York Region. We used photographs, taken by people with lived experience of homelessness, to create a photovoice exhibit which was showcased at the art gallery in Unionville. It has since been shown at other locations across Ontario.

Q4: In what capacity were you involved in this project? What was your role?

I was an intern at the York Region Alliance to End Homelessness. I helped organize working groups with the photographers to select images for the exhibit as well as general exhibit coordination. Note: the photographs were already taken (approx 1 year before I started) but there was no money and nobody at the organization had time to do something with the photographs and organize a working group with the participants with lived experience.

Q5: What were the strengths of the project? How was it able to help people who live in the community surrounding the university? Specifically, how was it able to help people who have experienced homelessness?

The main strength was that it was one of the first public education events of its kind to raise awareness of homelessness in York Region. I'm not sure of how it helped people in the community, but I would hope that it brought compassion to people's hearts. A regional housing forum was also held at the gallery where the event was hosted, so the exhibit reached many policy makers, community leaders, non-profits, etc., so it may have had some impact on housing policy. I think the actual working groups with the photographers (people with lived experience) was beneficial because it reinforced that their voice has value and needs to be heard. I had a great experience working with the photographers.

Q6: What were the weaknesses of the project? How could it be improved in order to better help people who have experienced homelessness? Does the project have a means for evaluating and measuring itself? If so, how?

We only had three people with lived experience in the photovoice working group out of 20 plus photographers. I think it would have been more powerful if more of the photographers were part of the working group, but they were difficult to track down... I'm not sure about evaluation or measurement. I remember writing a report at one point, but I'm not sure what happened to it!

Q7: What role should universities play in helping to solve homelessness?

I think universities should be actively involved in helping to solve homelessness. I think if research is done in a participatory way, universities can play a very important role. It is also beneficial for the students involved in the projects.

Q8: Do you have any further comments or recommendations for university-based solutions to homelessness?

I am happy that I was involved in a project that was community led, but funded by the university. I think it was a good partnership in that sense because there was a community need that couldn't be addressed because of lack of funds and the university was able to help.

Q9: Do you have any comments or recommendations pertaining to this study? Are there any questions that should have been asked that were not? Are there any issues or problems that you have with this research study?

The project that I was involved with was over five years ago so my answers might not be that accurate. I had a difficult time measuring the impact of the project because I don't really know how one would evaluate how people's lives have changed... I feel that it made a difference, but that's my subjective opinion.

RP1: Summary of Data

RP1 worked on Knowledge Mobilization (KMb) with York Region Alliance to End Homelessness (YRAEH), in Toronto, through York University. R2 was a York University intern organizing working groups with YRAEH's *Hidden in Plain Sight* project. RP1 notes that the goal of this project was to raise awareness about homelessness in York Region. The project participants used photographs, taken by people with lived experience of homelessness, to create a photovoice exhibit. This exhibit was showcased at the art gallery in Unionville and other places.

RP1 discusses the strength of the project: The KMb with YRAEH (*Hidden in Plain Sight*) was the first public education event of its kind in York Region, possibly raising awareness and hopefully bringing compassion to people's hearts. There was a housing forum held at the gallery

during the exhibit which had potential to impact housing policy. The exhibit also reinforced the idea that the voice of those who have experienced homelessness has value. RP1 suggests that a weakness of the project is that the photographs were taken one year before and the YRAEH had no money to do anything with them. As a result, most of photographers were difficult to find for working groups.

RP1 discusses the role of the university, suggesting that university research that is done in a participatory way can be beneficial for students. The main idea of RP1's survey is that "Voice has Value" (through participatory research and partnerships).

Concepts for University Involvement discussed by RP1 are the need for Knowledge Mobilization, raising awareness, raising public education, and providing funding for community projects. RP1 argues that universities need to use compassion and value the voice of PWLE of homelessness through participatory research.

APPENDIX L: RP2 (HALIFAX)

In-Person Interview with Nancy Halifax
December 12, 2013
Coffee shop, Toronto, Ontario

M: I'm recording it now. With this question it was originally what was the name of the community-university based project, but when I've been asking people I've found that people have more than one project, so if there is one that you speak about throughout this questionnaire or if there are multiple ones you want to discuss, it's up to you.

H: I've been involved…with these projects around homelessness. Some of the first formal ones were in partnership with York University and included community partners Street Health and the Wellesley Institute … and then some support came through U of T, that was for exhibits of A Day in the Life and Asleep in Toronto. We did a big show [at the Metro Rotunda]; it was really good. I was kind of disappointed in the report that came from the SSHRC project. I get disappointed in things because we are very conservative still in the research end of things; like I was just asked to talk about data, and I was like, I don't talk about data. It has nothing to do with the people I work with, so why would I talk about it? It has nothing to do with the people you work with, so why would you ask me that question? So, I understand the formalities, but the longer I do this work, the more relevant I want it to be to the community I'm working with, and that's where the university sometimes fails. We did a film in Brampton, so we're looking at suburban homelessness…and another one looking at disability and homelessness. I brought something [shows booklet: We Have a Message]; this is what we've produced. So what's inside are the women's testimonies.

M: Are you guys distributing this?

H: We are setting up a launch for it. We've already given copies of this to the women we work with, who we worked alongside…who made the zine? they are my neighbors, and when I say 'the women' it sounds like I'm defining them as a specific group, so I'm saying who made the zine because so it's gender as well as the fact they are my neighbors. I've struggled with language, you struggle with language, so how do I discuss these women who I've worked alongside of? So that's another temporary solution to the issue. We are going to have a soft launch; we didn't have a lot of money. We actually applied for funding and were denied at York, so maybe we'll try it again. So we only produced fifty copies. So it will be a soft launch; we will launch it digitally as well. I have to see it they are interested up there [at York? Homeless Hub?], and I think because it's the most recent project, I'll probably talk most about that, so I'll just call it Women's Stories. So, I'm affiliated with York, Faculty of Health, Critical Disability Studies.

M: And is that always where you have been affiliated with?
H: Mostly yes, for the past seven years, and before that I was working as an artist in community and as an independent researcher.

M: Have you noticed a difference being affiliated with a university?

H: In some ways, institutions have more problems; being affiliated with them in terms of, you're in there and you've got to figure out the structure. In other ways, the support…There is a level of administration that you've got to engage in terms of funding. So we've got the tiniest, tiniest grant for this project. We got 5000$...so I was dipping into my own pocket to pay everyone, because it would take months for them (York) to reimburse me for honoraria. And these are real people with real lives and real needs who can't wait for money. Why would I ask them to? And meanwhile I've got my own family…and so it's ultimately access to that capital. The university actually has a structure…they will hassle for the…so the grant money is already there, it's already been distributed to the university, and then they [distribute? –probably – it is the right direction for meaning] it to you, so it's like they are your father, dad, can I have five bucks? And for me as a woman and as a feminist, it's very frustrating that we are not trusted to have more direct access. And again, they've placed a large administrative layer, like the research office, on top of us. I appreciate of course, the efforts, because its [community ethics? community effort?] however, when you are doing any kind of arts informed research, it can be problematic, just in terms of they don't really understand what you are doing. They don't understand why or how. They're history is still so predominantly post-positivist. I should add the good thing! I have met amazing colleagues and students. had opportunities to discuss the work with students. I also find the language difficult – like knowledge translation, knowledge economy….

M: Like they are looking for the data?

H: Yeah. Because for me, what we are producing is evidentiary. It's evidence. It's not a representation. as I move more towards an understanding of the poetry of witness (which I/we are developing methodologically) as evidence there is the intrusion of the dominant discourse –it is evidence/not the evidence that SSHRC or CIHR or the uni really desire as there is a lack – a lack of numbers.

M: That's an important distinction.

H: So with some people, they just don't get it.

M: Actually, yes, it's news to me: the different terminology and the different ways of thinking about it, because I come from a cultural studies background, looking mostly at representation. Representation is the key word of my studies, so I'm used to applying that to these kinds of projects…films, stories, even if it's self, stories about self, autobiographical, I'm used to using that term: representation. So thinking of it instead in terms of evidence is…

H: So that's really informing my work, this idea that it's evidence, and I'm going forward with that as very key in the work.

M: What were the main components, goals, and outcomes of the project?

H: I think what these particular women's stories did was it built on previous relationships in the community which directed all of the outcomes. We also have 30 large, some of them are in here [in the zine] banners that we did. [Taking photos?] and putting a banner on them of a quote and then, and some of them have text here.

M: Have any of the photography and banners been exhibited anywhere?

H: Not yet. No. We've had a really hard time…that also drives the current work in terms of its need for an audience. And [why it's?] evidence. Because what's happening is politics come in, and I'll only talk about Canada. Politics are not only Canadian, it's global. If you are working with people who are homeless, you are working with refugees…and there all kinds of differences. It's so appalling, it's criminal. It continues, every winter, every summer.

M: That's why it's surprising that there is not more of an audience, more of a platform for [the work].

H: Well, I think part of it is people don't know what to do with the suffering of others. And they don't know what to use economically …to fix it. And plan one, number one, have a national housing plan. we have the "evidence" that it is cheaper to house people than to support the shelter/foodbank system. but we ignore it – this is the part I really don't get. are we seriously still being driven by the idea of the unworthy poor??

M: Maybe on an individual level, people don't know how to make positive impacts.

H: And they don't understand housing is very complex, and we still live in a culture that blames the individual….

M: I guess when the stigma is attached for so long then people start to believe it.

H: Yeah, so part of the work we do is conscientization with the people we work with, by bringing different documents in, and …street health report, in order to suggest it's not your fault, that there is a systemic piece here that you can look at and bring it in, documents like UN…that kind of stuff, for people to look at.

M: I see. So the projects kind of work in multi-directions in terms of being educational?

H: Yeah, well they are like, bring us something to read, so we bring stuff in, and how do we [aggravate?], so it's really driven by them. And it's driven by women because if you are homeless, you are at the mercy of the system. And with shelters that were originally seen as emergency shelters, they are not emergency shelters anymore; people stay in them for a year or more, depending on the shelter and how the rules are interpreted. Some women are asked to leave to move to another shelter after a year. Some women are not. So rather than build up a community in the shelter, this is one of the things we talk about a lot, they are put in a taxi and sent to the other end of the city where they have nobody. So we supply people with tokens, so anyone who wants to come back, we give them tokens, and we've had some fights about that...they [shelters? – I think all of our institutions – maybe this morning as I read this I am more caring towards our institutions…] don't mean to be pushing out, but they have their own rules and policies. So I'm really looking forward to the hope of the Commons, so they can move into an unsurveilled space.

M: So with this project and the other ones, has the university been helpful? Have they added to the process? To [achieving] the end goals? What have they done, or not done?

H: Well, they gave us funding I think. I often get more rejections for internal grants than I do acceptance.

M: So is the support, is it mostly just monetary?

H: Yes. What else would it look like?

M: That's the thing. There are so many other resources that the school has to offer: students, so many students who could be volunteering.

H: We've had a few students volunteer. We have students actually take the banners and show them to their classes, so that's really good.

M: Faculty getting involved? There are a lot of highly trained people working in a university.

H: They are really busy though. Really busy. And everyone is under the gun, everyone works way too hard…. one of the issues is that faculty at York have higher workloads than many other universities. I have a 2.5 load plus grad supervision (usually 8-15 MA students and 5 or 6 PhDs….) plus service plus admin ouch! oh ya. our research and writing...How can we manage to invite people in? Sometimes we've brought people in, but it's also not just something you can volunteer for. This is a group where there's a gatekeeper, which is the Salvation Army.

M: I see. It is more complicated than 'volunteer'.

H: Yeah, and then they need to connect, because there is an issue of abandonment.

M: That makes a lot of sense. Maybe if it was built into a course, and then students volunteer, but then at the end of the course, they're done and that's it, then it's a problem.

H: Some of the women have presented at conferences with us, and we are looking at ways to increase that. But there is so much stigma in coming out…there are times we need to be separate, but ultimately we need to use more resources to integrate people into… we invited the women to come to a talk that we gave at u of t and they were not able to…

M: I guess the community here is so far from York that would be hard to integrate or use the campus space, so that might not really be an option.

H: And York is really big on the 905, as their living laboratory. This is not a laboratory. These are people I live beside and work alongside and they are not my lab subjects. I'm not running an experiment…have you read that book, Acres of Skin, about the prison experiments? And there's Henrietta lacks – great book – the immortal life of Henrietta lacks by Rebecca Skloot…

M: Do you think people would be keen [to learn stuff through free university education courses] if wasn't for credit?

H: I think so. Yeah. Depends on the group. Some people say yes, some people say no. Some people might feel like they were being used somehow...like they were giving something, but not

receiving anything. Being a tame audience, that you could exploit and write about. Like, if I do this wonderful, keen project, then…I see this all the time with other researchers, who are kind of building their careers.

M: Yeah, like I worry constantly about what I'm doing. Doesn't always feel right, researching [homelessness] but not really doing anything else [about it]. I know, it doesn't and that is how we maintain an ethical orientation. Dennis sent a note this morning (Raphael) about the Thatcher government's legacy in terms of criminality and health. I only wish that was happening in Canada. what is occurring is criminal. particularly when we have the evidence (scientific no less) that demonstrates outcomes… ack. so we continue…

http://www.mirror.co.uk/news/uk-news/margaret-thatcher-health-legacy-former-3138706

H: But we do need to know what's going on, what are universities doing? And you are learning skills right now that will be useful. The work is large, ongoing, and lifelong, and we're always doing different parts of it. So you must of read Lyon-Callho's book on Neoliberalism and the homeless shelter industry? It's good. So, when we are talking about surrounding university, how much is surrounding university? What is the space? Hopefully this text will be able to influence some of the people in the university to recognize the potential of this kind of work. There are the research profiles and the research office tries to hook up people, like make dates across, like you do this and this community needs that.

M: So is that a big part of this, that people are constantly being connected up with other researchers?

H: Yeah.

M: How helpful is that?
H: It can be really helpful. This evolved really naturally, because we wrote an arts council grant, we wrote the grant before that, to make a garden, benches, but we get in the room and they are like we don't want to do that. We want to do nothing; we just want to be not surveilled. We want arts materials, we want to play, we want be unscheduled. That's what it turned into. A lot of groups are like we are all going to knit something, or paint something, or learn how to… so the work we do is like about crocheting, and we'll have poetry nights, so it's really vibrant and alive and responsive to what's going on. and it is the only group at the shelter where the community comes in and has stayed… why is that!!

M: I see. So the women, they tell you what they want to do?

H: Yes. We just showed, in Durham, a couple hours away from Toronto near Guelph and it was called the Common Pulse, a tent covered with a quilt that the women have made…covered with little tags with messages to other people about their lives.

M: So you have been a part of a lot projects across a lot of media?

H: Yeah. I was trained as a conceptual artist. So I was trained to think what kind of form do you need…?

M: Have you found that certain media is more accessible to people who are trying to learn about homelessness? Or do some media work better than others?

H: With this community I'm working with now, their media is very hands on, like traditional domestic women's crafts, so knitting, crocheting, beading, painting, some book making, writing, poetry writing. And then I'll come in, and say there's been a call for the art of conversation. So we crocheted and knitted a telephone booth at the corner of Pacific and Dundas, but it got burnt. Somebody burnt it down. But it was so beautiful. It was up for about 2 weeks before it got burned down. But now they've replaced it, they took it all down, but there's no cover. There's just like a little phone with no cover anymore. So you feel kind of bad, because we drew attention to it, and now we've been punished. So now everyone has to use it in the rain or the snow. But that was actually really fun, because we built a structure, and we would go back and forth and measure, and then end up sitting there every day knitting it and talking to people.

M: So the process was the most important part maybe?

H: Yeah, oh yeah. yes. the process is the work. as artist/researchers we work in and with and across the social fabric (as Shannon Jackson suggests).

M: So these are different media you've found work really well. The women like to use these media. But have you found media that brings people who don't know much about homelessness in, like is it better in a zine?

H: I think that zine forms work really well. When I've brought knitting to people, they don't know what to do with it. They don't understand that the body is present in the materials. So the body of the women's is in this; a lot of people don't understand art, so there's the sticking points… I think zines, collage, so collaging stuff, going through newspapers to pick out pictures, community poem writing where people come together to talk about different issues.

M: In what capacity have you been involved with these projects? Would you call yourself a leader of the projects or project leader?

H: Collaborator, working alongside of. You try your best to be non-hierarchical, but at other times decisions have to be made, so I'll step in, we'll step in, for decisions that have to made. Like, we had no money, and we were selected as the charity for the junction neighborhood association, so they raised $7000 dollars which is a ton of money, so the Salvation Army has the money and it's for our group. So we get what we need and we give them our expenses, so they hold it. It's like the university, they hold the money. It's a charitable thing, so we all had to go this dinner thing. The women loved it though; they got all dressed up. Whereas my thing is, this thing is exploitive. They wanted everyone to write [handwritten] letters, like a hundred thank you notes, so Kim and I did it, we are not going to get the women to do it. (oh yes. here I could be called paternalistic! ouch) Disgusting. Charity works in lots of ways. Humiliate, disrespect the person receiving, it's not a gift. It has a lot of strings attached to it. it is not the hospitality of Derrida…. for instance.

M: So it's a collaborative; are the decisions you make sometimes coming from the university? Like do you feel the university peering over your shoulder?

H: No. Often the decisions are very sad in terms of, we didn't get any money from the university, so we can't move forward, or we'll write a grant and pass it by everybody, and everybody is fine with it, but we don't get it. But you keep trying, right? It's part of the whole thing. We've had our SSHRC rejected twice now. So I'm going to submit it one more time. It's about what committee you submit it to.

M: Does the university have any kind of input into any of it?

H: Well, there name is in here [list of credits on We Have a Message] because they gave us $3000.

M: Are there any ways the university could be involved that they are not?

H: Well, I think the university needs to look very closely at their own neighborhood, like their interior neighborhood to look at student homelessness and poverty, which they don't really do. All students are privileged and poor: this historic idea of scholarly pursuits and only a few people get the cash in the end. So I think the university needs to look at homelessness and housing needs of students. So if the university decided to put their weight behind something, like affordable housing, the 1% solution, then that could make a change, because they do have power. Universities should because it shows that they acknowledge…provost is most accountable for getting something moving around student housing. But the university doesn't really consider itself a political animal. Too many unions. So how do you get everyone on board…It's really complicated. It's [the university] is a small city of 60,000 people. You've got contract faculty who are under housed or are living in dangerous situations, you've got students who are in the same, and you've got new faculty coming to Toronto for a job and again are insecurely housed or under housed. and as I reread this I think that the university's first responsibility is to their students… and that York could really make a difference, return to its social justice roots by developing/ensuring affordable housing for their own students. ensuring that the students are not going to class hungry and that there are enough child care spaces… I know. the impossible dream. many of the students at York work at one or more jobs and go to school, many full time. and that is so they can ensure that they have housing and an education – but the cost is felt through the immiseration of all of our embodiments…

M: How do you think I could use this information to advocate for people who are homeless?

H: Have a press conference. And provide your findings and recommendations. Look at the Wellesley Institute. Going online, twittering. How are they getting their messages out there? The message has to get out there over and over again. It is a really hard problem. It is not sexy. There is no quick fix. After decades of work, nothing has changed. It is only getting worse.

We can't have one solution. We need solutions tailored to individuals.

I think the strength is that it is driven by the people who it matters to. The weakness is in trying to pull everything together and gain an audience…There is a layer of disability that doesn't get addressed. A lot of people who are homeless live with disability, and there are no solutions at this point, especially in Ontario where they are trying to merge OW and OD together. I feel it's not always getting the message out to the people who need to hear it…Need to 'grow' an

audience. That's the thing about homelessness; many homeless people work, and they work at the most back-breaking labor and their disabilities are hidden. And their job immiserates the body further, so how can the university address that? Disability is not on the university's horizon at all…They don't have to go above the legislation; they have to meet legislation, which is not accessible…because they are very pragmatic and practical people…

M: Do you have any further recommendations for university based solutions to homelessness?

H: I guess if they could come up with a political message. I hate charity, but we had a thought the other week. People run for lots of things; why can't people… ''run for poverty', or other ways of getting people all together to create housing. Like Habitat for Humanity; is there a university equivalent, where the students are building for each other, not for humanity, but local? Having tool support so people can fix up their places, like a tool lending library at the university. there are a couple of tool libraries in Toronto. These are small things, but they are very important. Something that renovates houses and give people money so they can renovate their basement, for rent for income… There are many people in my situation who would welcome people into their lives, as neighbors, as companions, as shared space users. We have to think differently.

M: I think it would be interesting for universities to think of themselves as intermediaries.

H: Yeah, because we have time banks. But they are small and scattered, but there is no cohesiveness to them… But the university has the resources, and 60 000 people… A good place to house a time bank.

M: Do you have any comments about this study?

H: I think it's a great study, it's really innovative and important and points to the university in a role they'd like to see themselves as, which is this kind of creator of change and innovator…and offers them the capacity to change. York's white paper, an important document in terms of how York views themselves in terms of this kind of project.

RP2: Summary of Data

RP2 (Halifax) worked as a collaborator on *Women's Stories* in Toronto. She is affiliated with York University

Halifax identified a major strength of *Women's Stories* as being that it is a project driven by the people it matters to. She also suggested that meeting with colleagues and students to discuss work is a good thing. Also, volunteer students are good at sharing knowledge and

spreading the word to their classes. Halifax notes that the homeless researcher can do good as it is important to get information out there and encourage students to learn new skills. There are different parts to a life's work. Halifax also suggested that working with the women to produce evidence and the poetry of witness was an important, positive aspect of the work. She also notes that work on conscientization, of the project participants and of others, is a positive result of the project. Another strength noted by Halifax is that universities hook up research profiles across institutions, which can be helpful if partnerships evolve naturally.

Concerning areas for improvement in the relationships between universities and arts-informed research projects such as *Women's Stories*, Halifax suggests that the type of research that is valued is still conservative, meaning that it is data driven, as the university history is predominantly post-positivist. Terminology/language is an obstacle: defining groups such as "the women" instead as "the people who made the zine who we worked alongside" offers a temporary solution to terminology issues. Halifax explains that in being affiliated with the university, one has to figure out the structure and the levels of administration: there is a large administrative layer (research office) on top of faculty. In terms of funding, there is indirect or no access to capital, or there is the paternalism of on the part of the university/authority in the way they distribute the funding. Therefore, the relationship between the university and the research study mirrors that of a charity-model relationship, with one side "giving" and the other "receiving." Halifax suggests that institutions have a tendency to use the charity model, blame the victim, or assume the "unworthy poor" mentality. Halifax also notes that there is a need for an audience for the work. Regarding using university resources Halifax suggests that faculty are often too busy and are already spread very thin. Also, there are gatekeepers within institutions and issues that pose obstacles for student and faculty volunteering: one issue is that volunteering carries with it

the issue of abandonment. Another problem Halifax finds in the relationship between the university and Arts-Informed Research is that the university may see the surrounding area as a living laboratory (and she asks, what is the "surrounding community of the university?"). She also states that the relationship with university means that sometimes sad decisions have to be made (due to rejection and thus no funding) and that often the university only offers monetary assistance (and gets a name on the credits). In regard to bringing PWLE of homelessness onto campus, Halifax notes that there is a stigma against homeless being integrated into the academic world. In response to the idea of *Radical Humanities*, Halifax suggests that free education might make some feel used, like a tame audience for research exploitation, and some researchers build their careers on it. She also explains that even when the researcher is a collaborator and not the leader and tries to be non-hierarchical, the researcher must still make some decisions. A big problem that Halifax described is that disability does not get addressed at the university, so there is no solution as there is no need for the university to go beyond required legislation in order to ensure real accessibility. Halifax suggests that there is not one solution but a need for solutions tailored to individuals and that a big problem is that people do not know what to do with suffering of others.

Halifax discusses the role of the university regarding projects addressing homelessness and suggests that the university needs to look at their interior neighborhoods, at student homelessness and poverty, and at the "privileged poor" students. Halifax states that the university does not consider itself a political animal now, but it could return to its social justice roots by developing affordable housing for their students. Further, she suggests that the message/research needs to get out there over and over and through social media. The university needs a political message, for students to build for each other, (literally and figuratively, as

university communities could provide things like tool support and time banks for the campus). Halifax emphasizes that universities need to think differently and act upon their aspiration to be creators of change and innovation.

Some important ideas put forth by Halifax are that the paternalistic-positivist attitude of the university is an obstacle. Instead there is a need for opening up research possibilities to include and value evidentiary research that takes into account the poetry of witness. Institutions need to think differently, about what is research and also take a political stance by looking to internal homelessness on campus.

Halifax suggests some Concepts for University Involvement might include addressing administrative layers and paternalism of the university in order to directly access funding. Also, Halifax argues that the knowledge economy dictates that conservative, data-driven research is more highly valued than other evidentiary forms (such as poetry of witness). Halifax argues that this intrusion of dominant discourse needs to be addressed. Halifax suggests that issues of abandonment in Service-Learning, hierarchical power dynamics, and a laboratory mentality in respect to a university's surrounding communities are issues that limit the effectiveness of community-university partnerships. Halifax argues that the university also needs to look to its interior neighborhood and the privileged poor and provide supports for its own homeless members. Halifax suggests that the university needs to acknowledge itself as political and find its social justice roots in order to realize its capacity to change for the better in its response to homelessness.

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